More than 3,000,000 people will read this issue of our paper—thousands pass it on after reading it.

OUR SUNDAY VISITOR

If you are receiving this paper regularly, it is being paid for by somebody.

A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XVII | HUNTINGTON, INDIANA, JUNE 3, 1928 | Number 8

O. S. V. Outlook



The Rev. Aquinas Knoff

As Bishop Spaulding said, there are things that change and remain the same, such as a living body; and there are things that change and become something entirely different, such as a corpse. Since the Church is a living organism, it changes and progresses, though in matters of faith and morals it remains forever the same perfect mirror of its Founder's teachings.

Hence those enemies of the Church who prate about her lack of progress and modernism understand neither the spirit and will of her Founder nor the whole-souled vitality which infuses those human instruments in whose hands her destinies, humanly speaking, lie.

Sometimes the enemies of the Church ring another change on the true teaching that the Church is as changeless as truth. They would attribute to all of her members and all of her prelates and pontiffs the human errors of the few.

For example, does it seem hard to believe this very course of cross-eyed thinking was followed by a member of the United States Senate in a speech delivered before that supreme law-making body of our country. The old lying story of the massacre of St. Bartholomew's Day was rehashed.

The truth is that this occurence was the fruit of blind partisan politics; that the Church as such never approved nor defended it; that the reigning Pope, though deceived at first, deplored the event when the truth was made known to him.

Instead of these truths, the old falsehoods are alleged and the Senate asked to believe that this atrocity was the fruit of Papal plotting. Then the further disgusting parallel is drawn—that since the Church never changes, she, who never took the sword of civil power in her hand, would be ready to plot and direct a physical attack upon non-Catholic citizens.

Of course the Senator who spewed these mouthings did not expect his intelligent fellow-senators to believe him nor to take the action justified had his insinuations been true. His speech was rather for home consumption and in this case consumption by others of his own blind and unreasoning class.

For the truth about the massacre of St. Bartholomew's Day, read Ranke, Martin, White, or any other unbiased historian and you will learn that not only was the Pope not connected with this event as an accomplice, but that no general massacre of the Protestants was premeditated by the king. It bears no comparison with the execution of Catholics by Elizabeth of England. It was a political act and no religious motive inspired it. Brantome tells of Pope Gregory's horror when he learned the real facts.

Read Buckle, Protestant historian. He declares: "Whatever may be the popular notion respecting the intolerance of the Catholics, it is an undisputable fact that early in the seventeenth century they displayed in France a spirit of forbearance and Christian charity to which the Protestants could make no pretense."

WHY ARE CHURCHES BEING CLOSED?

THE CATHOLIC AND THE PROTESTANT REASON COMPARED

IN the May number of McCalls, a Protestant minister, John Glover Monsma, wrote under the caption "For Rent, 25,000 Churches!". His meaning can be gleaned from these two paragraphs:

"By actual count it was disoovered that exactly 561 church buildings in the state of Ohio alone stand wholly forsaken, with many of them in a semi-dilapidated condition and others transformed into barns or tool sheds, and that in 194 other buildings in the same state no services were held at any time, though they had been kept in moderate repair and served occasionally as meeting halls for social or other purposes. One may add too, that there are some 250 other buildings in which services are held so infrequently that the buildings may practically be termed vacant. All of which makes a total of about 1,000 churches in this one state alone on which sides you might nail a 'For Rent' shingle.

"A conservative estimate would place the number of vacant rural churches in the United States, that is, churches whose doors have either been nailed shut or that serve their original purpose on very special occasions, at not less than 25,000—practically one-fourth of the total number. And hundreds of churches are being added to this 'vacant' list every year."

Much has been written about this easy-to-be-proven fact, but explanations of it do not all agree. It is generally known that people have been moving from their farms to the cities since the war; that the automobile and good roads make it possible for country people to attend services in town. But these are not the reasons which the minister adduces in explanation. He contends that the membership roster has remained nearly as large as in former years, while the people are not active, interested members. Then he says, "Fully eighty per cent of the cars owned by the members of my recent church never see the church yard. They are used a-plenty on Sundays, but they take their owners to the neighboring towns, to the lake, to the cottage, to the ball games, etc."

The point the minister seems to make is that these 25,000 churches have become empty mainly because the children of their builders are not patronizing the church at all. He declares that the trio of modern inventions, the automobile, the movie, and the radio, interest them much more than church services.

To the Catholic it is quite apparent that people who would go to church principally to hear a sermon would be able to satisfy themselves more by "listening in" while some nationally-renowned preacher is talking over the radio.

The minister then divides into two groups the millions of people who have lost interest in church. The one group is composed of those who believe that the church should be more interested in man's body than in his soul; that it should try to prepare a heaven for him here; that it should be occupied first and last with works of social service. The other group believes that the church is doing just too much about that, besides interesting itself in politics and all sorts of public reform movements; that people would go to church if they could have the craving of their souls for spiritual nourishment satisfied; if things of eternity rather than the things of time were emphasized most, and if religious services took on more the form of real worship.

The Catholics do not discontinue practicing their religion for any of the reasons which Protestants usually allege in justification of their lack of interest. They believe that, no matter who the clergyman, no matter how strong the appeal of the automobile, or the radio, or the movie, the Sunday has been reserved by God Himself as His own day and that His creatures must pay Him public worship on that day. They believe in the great benefit of works of social service, and they practiced these long before any other forms of the Christian religion were known; but they hold these things to be the natural fruits of genuine religion rather than religion itself. They know that God's claims on us are paramount, and that the eternal welfare of any human being is more important than the gaining of the whole world. If Catholics neglect their religion it is because they are poorly instructed, or that the religious standards which they must meet are too exacting.



THREE THOUSAND MARCH ON "MARTYRS' WAY." This procession of Catholics moved through Holborn (London), recently, from Newgate to Tyburn, retracing the route traversed by many English martyrs, priests and laity, in the days of persecution. After completing the journey, the processionists attended Benediction at Tyburn Convent, near the scene of many executions. The memorial procession is conducted under the auspices of the Guild of Ransom. (Int'l Newsreel).

Three Fountains of Spiritual Joy--Religion, Nature, Work.



Rev Albert Muntsch, S. J.

Happiness is the goal towards which we are all striving, the quest of happiness is one of the most insistent and primitive urges of all men. Yes, we want to banish sorrow and we want to feel at ease, we want to exile dark care and experience to the full the joy that knows no end. This is the unending refrain of the poet and the prophet through all the ages. Man, though subject to so many ills, yearns for the fullness of days rich in the promise of unalloyed joy.

The wail of pessimism that accompanies this refrain through the centuries is but a strong, emphatic assertion that man is bent on the search for happy days. For the bitter complaint of the cynic, which is heard even in the time before Christ was born, is only a confession that the plenitude of bliss is not to be found in a valley of tears and in a world where every rose is sheltered by the thorn. Satiety is apt to follow unrestrained indulgence in sensual pleasure and it is from the sad experience of disillusioned souls that arises the cry that there is no happiness in this world.

The Christian view on happiness in a vale of tears is in harmony with reason and faith. On the one hand, we are taught that man's supreme happiness cannot be found in a world subject to sin and death and to the law of decay and change. On the other, we know that there are certain sources of joy and well-being which are ever open to the soul seeking them, and which is not blinded by sin and passion.

One of the purest founts of deepest joy, joy which lifts up and even energizes the whole being and makes one strong against the inevitable blows of misfortune, is religion itself. To how many souls have not the inspiring teachings of the Christian Faith been the path to serene peace and the gateway to the house of contentment?

The practices of the Catholic Faith, its ritual and ceremonies are not intended to depress, but to uplift the soul. The liturgy of the Mass contains frequent exhortations to spiritual joy. Quite often the Introit, or opening prayer of the Holy Sacrifice, is an invitation to rejoice in the Lord. "Rejoice, again I say, rejoice," is the burden of one Mass, while another Sunday is called "Laetare" Sunday—Sunday of Joy. Some of our beautiful church hymns, as the "Regina Coeli," are hymns of gladness, while the "Vexilla Regis," like the song of the triumphant conqueror, tells the children of the Church militant to rejoice in "the Mystery of the Cross," and the "Pange Lingua" calls upon us to join in the "noble triumph" of the same symbol.

One of the great bishops of our Church—Keppler of Rottenburg—beholding the gloom and pessimism that has seized upon men today, wrote a book of spiritual joy, and invited this generation to a new "Sursum Corda." "Lift up your hearts to the joygiving mysteries and truths of the Church,'" says the learned prelate. He called his book "More Joy," because he saw the need of greater gladness for men in these days of economic stress, of

(Continued on Page [illegible])

CONVERTED BY THE POWER OF AUTHORITY

By William Heriot Edwards

"A body without a head; there is absolutely no seat of authority in the Anglican communion." Such were the words of the late Cardinal Manning, addressed to the writer about two years before the death of his Eminence; words which eventually were the means under God, of bringing one more sinking soul into the great bark of St. Peter. And it was largely due to the realization of these words that the Cardinal himself renounced the religion in which he had been educated and embraced the Holy Faith. "It is all very well," said he, "to say that the ritualistic clergy are validly ordained, but if it were so, which I could not for one moment admit, where is the head that shall be the final court of appeal in matters of difference? One minister may teach one thing, and another just the reverse, and the laity have to choose between the two. There is absolutely no authority exercised or accepted by either. The people will only accept what they already know and like, and anything that is not pleasing to them they immediately reject. The absence of this authority is what placed me in the arms of Holy Mother Church." Such were the Cardinal's words. And it is precisely the realization of this lack of authority that brings so many souls, "tossed about with every wave and wind of doctrine," into the calm and placid waters of Catholicity, "the haven where they would be."

THE CATHOLIC QUESTION IN THE UNITED STATES

Article XXII—ARCHBISHOP JOHN HUGHES, CHAMPION OF RELIGIOUS LIBERTY.

BY

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)



THE first period of the history of our American hierarchy (1790-1815) belongs to John Carroll as its outstanding figure. The second period (1820-1842) belongs to the ablest exponent of the Catholic Faith in the United States up to the present, Bishop John England. The third period (1842-1864) is unquestionably that of John Hughes, first Archbishop of New York.

John Hughes had a singularly attractive career. He was born in Ireland in 1797, came to the United States in 1817, and in 1820 entered Mount St. Mary's College, Emmittsburg, to study for the priesthood. Ordained by Bishop Carroll for the Diocese of Philadelphia in 1826, he was successively stationed at St. Augustine's, St. Mary's, St. Joseph's, and St. John's, the last of which he built in 1832. The following three years witnessed his victory over the Rev. John Breckenridge, a Presbyterian minister of Baltimore, in a controversy which gave Father Hughes national fame. It is to be lamented that Catholics today are not familiar with the "Discussion of the Question: Is the Roman Catholic Religion in any or in all its Principles or Doctrines, inimical to Civil or Religious Liberty?" which was published as "Oral Discussion," in 1836. This volume contains both sides of the controversy and is in reality an encyclopedia of objections against the Church by Breckenridge and of answers by Father Hughes. For the first time in the history of the Faith in this country, the doctrines of the Catholic Church obtained a hearing in almost every section of the Protestant public. Father Hughes was well liked in Philadelphia, and his many friends in Protestant circles could not fail to contrast the gentlemanly Christian spirit with which he met his opponent and the scurrilous language to which Breckenridge soon descended, when he saw that the controversy was lost to his side of the argument.

Becomes Coadjutor Bishop of New York.

In 1837, John Hughes was appointed Coadjutor-Bishop of New York and was consecrated on January 7, 1838, in old St. Patrick's Cathedral, New York City. He succeeded Bishop Dubois on the latter's death, December 20, 1842. As coadjutor to Dr. Dubois, Bishop Hughes found himself in a position, almost similar to and as anomalous as that of Bishop Kenrick of Philadelphia. Fortunately for the peace of the Church in these two leading cities, God called both Bishop Dubois and Bishop Conwell to eternal rest the same year (1842), and their passing left the way open to a final and decisive victory over the most malignant evil the Church in the United States has had to face—trusteeism.

But the great fight of Bishop Hughes' episcopate was over the common school system. The public funds for elementary education in New York were entrusted to the Public School Society and theoretically the object was "to teach religion without sectarianism." But the practice of the Society was even worse. The influence of the public school commissioners, the text-books used and the bulk of the teaching body, were all highly anti-Catholic in spirit. So much so, that the school system of New York, supported by public money raised by taxes, was a weapon of antagonism against the Catholic Faith. For two years, Bishop Hughes led the Catholics of New York against the iniquities of so un-American a situation and won his case against the Public School Society which finally went out of existence.

Exclusion of Catholics From Office.

In the midst of the excitement caused by the school controversy came the first organized party-movement towards the exclusion of Catholics from public office. Bishop Hughes had gained such extraordinary influence in Irish circles in New York that he was naturally singled out by the Native-Americans as their chief foe. In April, 1844, the Native-Americans paraded New York City, carrying illuminated banners with the words, "No Popery," on them, and with hidden arms, trying to provoke a riot with the Catholics. Nothing untoward occurred, since Bishop Hughes had strictly ordered his people to avoid all contact with the anti-Catholic mob. The Native-American success in Philadelphia, between May and July, 1844, in destroying several churches and in creating an unforgetable condition of rioting and bloodshed in that city, made them more eager than ever to repeat their villainous outrages in New York City. Only the valiant stand of Bishop Hughes prevented a massacre in what was then America's leading city. The Mayor, Robert H. Morris, had evidently no intention of protecting the lives and property of the Catholic citizens, until Bishop Hughes warned him that there were laws in the State Constitution which permitted such protection and hinted that were these laws not carried out, Catholics would protect themselves in a legal manner. This could have only one meaning, and Morris fortunately understood—there was no disturbance in New York City.

When the Know-Nothing movement became a danger to Catholic peace ten years later, Archbishop Hughes again showed his consummate prudence in warning his flock to avoid every appearance of aggression, and to face the danger with confidence that no party so thoroughly un-American could long thrive in this country. It is remarkable that New York enjoyed peace all through the turbulent days of the Know-Nothing riots in other cities.

Tribute from His Successor.

The present Cardinal-Archbishop of New York has penned an estimate of Archbishop Hughes in the "Catholic

(Continued on Page [illegible])

STATION O. S. V.



Others broadcasting for us

(By the Rev. R. E. Kelly)

Few students of the present-day denatured, or decatholicized (if we may use the word), history of our country realize how inseparaby linked are names, places and events with the early Catholic missionaries. Whether we follow the trail of intrepid explorers, like Marquette and Joliet, or the footsteps of the humble padres as they taught the natives the science of architecture and agriculture, we find the names of saints given in profusion by those whose first thought was not territorial conquest but the salvation of souls for the honor and glory of God. The following splendid tribute, to a pioneer Jesuit priest, was spoken by President Coolidge to the Chicago Commercial Club:

"To the thoughtfulness of a Chicago friend I am indebted for the reminder that on this day 250 years ago Father Marquette and his companions began to erect the first huts to be used by the white men on the site of what is now Chicago. I like to think of that as the founding of Chicago. I like to feel that this great city owes its beginnings to the master explorer who was first a devout missionary of religion.

"I am glad to turn aside here to add my little part to the tribute which the city is today paying to the memory of Marquette. Of the men who laid the foundations of our country he deserves his place among the foremost. His published articles and letters give, I believe, the earliest prophecies of the destiny that awaited this central valley, of the vast lakes and rivers. You people of the Chicago empire have built into the solid structure of accomplishment the things which he, a quarter of a millennium ago, saw with the clearness and faith of prophecy."

* * *

To those who would assert that the Catholic Church is the "foe of human liberty," we respectfully recall the words of Dr. Maitland, a Protestant historian, in his "Essays on the Dark Ages." "The Catholic Church," he says, "was the quiet scriptural asserter of the rights of man."

In this same connection, M. Guizot the French non-Catholic historian, in his "History of Civilization," says "There can be no doubt that the Catholic Church struggled resolutely against the great vices of the social state—against slavery for instance These facts are so well known that it is needless for me to enter into details."

Influence of Rome During the Migration of Nations

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.

ORTHODOXY, THE PRICE OF EMPIRE



Rev. John M. Ryan C. S. C., Ph. D.

While Julian was Emperor, Paganism and Christianity had taken a definite form and Julian's successors took a Christian stand treating Paganism as Christianity had hitherto been treated. The first code of Theodosius ordered that Christianity be the national religion and the orthodox faith, and the only faith to be tolerated. A second decree of July 30, 380, carried out the former and ordered all churches to be given to orthodox bishops while any question of orthodoxy upon the Trinity was to be tested before the Bishops of Constantinople and Alexandria whose creed was to be the standard and any bishop refusing to believe as these believed should be expelled from his church and from Episcopal authority. Upon his entrance into Constantinople Theodosius at once ordered the Patriarch to subscribe the Nicene Creed and when he refused, the fact that he had ruled as bishop for ten years did not save him from exile, while his adherents were forbidden to hold meetings within the city limits.

Gregory of Nazienzen

The people demanded that Gregory of Nazienzen be made their bishop but little by little he lost favor at Court, resigned and retired to Cappadocia. When Gregory had first come to Constantinople the orthodox could be gathered into one small room but when he left the whole city was orthodox. Nectorius succeeded Gregory. He was not even a priest and knew little of ecclesiastical affairs but as he had been a civil ruler he was thought a good man and chosen. Theodosius enforced his absolute orthodoxy all during his reign. Under him Arians could not build a church and all they had were confiscated, they could not ordain and if any assumed the name he was promptly exiled from Constantinople and a little later the same decree was extended to all the cities of the Empire and all heretics had to face exile, be converted or by special decree be exempted by the Emperor. The Goths are within the Roman Empire and Arian and to them the missionaries turn.

A New Spirit in the Empire

After the death of Theodosius the

(Continued on Page [illegible])

BEST NEWS OF THE WORLD CONDENSED

INDIANA CATHOLIC SCHOOL PUPIL WINS NATIONAL SPELLING CONTEST

South Bend—Betty Robinson, eighth grade pupil of St. Joseph's school, conducted by the Sisters of the Holy Cross, in this city, won first place in the National Spelling Bee conducted by a group of newspapers in the national capital. Two years ago, Betty took second place in the contest, and this time her ability brings her a prize of $1,000 in gold.

Because her last surviving opponent, Pauline Gray, of West Salem, Ohio, lacked the knack of spelling "knack," Betty became undisputed champion. Six boys reached the finals but were quickly defeated by words like "aberration" and "charivari."

WESTERN CATHOLIC UNION CONVENTION DATE SET

Quincy, Ill.—The Western Catholic Union, with headquarters in its own ten-story office building in Quincy, Ill., will celebrate its 50th golden jubilee in connection with its convention in Quincy, Illinois, on Sunday, Monday and Tuesday, October 21st, 22nd and 23rd, 1928.

The Western Catholic Union is on a legal reserve basis and has assets of over $1,500,000.00.

LEPERS CONFIRMED BY ARCHBISHOP SHAW

Carville, La. — The Sacrament of Confirmation was administered to eighteen lepers, patients at the National Leprosarium here several days ago by the Most Rev. John W. Shaw, Archbishop of New Orleans. His Grace has always evinced a special affection for this portion of his flock, and when he was advised by the Rev. P. H. Gardner, that there were a number of patients who had not yet been confirmed, he arranged to come within a week of the notification.

MANITOBA K. OF C. VOTES TO CONTINUE SIX SCHOLARSHIPS

Winipeg, Man.—The Manitoba jurisdiction of the Knights of Columbus voted the necessary funds to continue the six scholarships awarded to boys from Catholic grade schools of this province. These K. of C. scholarships were established last year, and are tenable at St. Paul's College, Winnipeg, for English-speaking boys, or at St. Boniface College, St. Boniface, for those who speak French.

NURSES' UNIFORMS PROTECTED BY LAW, TO BE CONSIDERED

Cincinnati, O.—Proposal of a legally protected uniform to be worn by registered nurses is contemplated among the important practical points to be considered at the annual convention of the International Catholic Guild of Nurses at Music Hall, here, June 18 to 23, in conjunction with the Catholic Hospital Association Convention and the Hospital Clinical Congress of North America.

ELPHEGE DAIGNAULT IS EXCOMMUNICATED; HE AND OTHERS NOTIFIED

Providence, R. I.—The Rt. Rev. William A. Hickey, Bishop of Providence, has announced that formal notification of excommunication has been sent by the Apostolic Delegate to Elphege Daignault and his 61 associates in the civil suits filed against the Bishop of Providence. He also announced that a warning has been sent to Antonio Prince and Henri Perdriau directing them to make reparation to their Bishop within a month.

CHARGE MADE KLAN'S OFFICIALS MISUSED MILLIONS OF FUNDS

Atlanta—Charges that officials of the Ku Klux Klan have been guilty of misappropriating millions of dollars, obtained from members throughout the country, are made in a letter which a committee has sent broadcast giving notice that efforts will be made to bring about Federal intervention against the order. The letter is signed by W. F. Brandt, local attorney.

ANNE NICHOLAS, AUTHOR "ABIE'S IRISH ROSE" RECEIVED INTO FAITH

New York—Anne Nicholas, author and producer of "Abie's Irish Rose," phenomenal theatrical success, has been received into the Catholic Church.

Immediate Preparation for the Saviour in Israel

By SISTER GONZAGA, P. H. J. Chr.

ANNUNCIATION OF JOHN THE BAPTIST. Luke 1:5-25.

(Continued)

Zachary was different from those priests around him in many respects. His home was not in either of the great priest-centers—the Ophel quarter in Jerusalem or in Jericho, but in some small town in those uplands south of Jerusalem, the historic hill country of Judea. Hebron and Youttah had seen their Levitical population return to the old homes. Hebron, especially, with its suburbs, being one of those thirteen cities that were given to the priests to dwell in. All three patriarchs, Abraham, Isaac, and Jacob, sojourned in Hebron, and all three, as well as Sarah and Rebecca, were buried here. Here, too, David was anointed king (Cf. 2 Kings, 5:1-3). The Mohammedans always respected its sanctity and regarded it as one of the four sacred cities of the world, which for them were Mecca, Medina, Jerusalem, and Hebron.

But it was neither in Hebron nor Youttah where dwelled Zachary, but rather in the neighboring Ain Karim, the "Saint John in the Mountains." Josue speaks of Ain, together with Jeta (perhaps our Youttah) and Bethsames, with their suburbs, as being sacerdotal cities. Ain Karim means "generous fountain," and the spring nearby is said to gush forth the best water in the country round. This certainly is very fitted to remind one of the two Canticles that have enriched the literature of all times: the Benedictus and the Magnificat—the cry of joy and the cry of exultation; one from man, the other from woman, in the name of the entire human race. All three cities, Ain Karim, Youttah, and Hebron, are situated in the respective Hill Country; but, according to Maas (Maas, A. J., "The Life of Jesus Christ According to the Gospel History," St. Louis, 1891, 20), both

(Continued on Page [illegible])

OUR DIOCESE

500 In St. Patrick's May-Day Procession

The Rt. Rev. Msgr. Delaney Gives Sermon—Statue Is Crowned by Graduate of Academy.

The Rt. Rev. Msgr. Joseph F. Delaney officiating, one of the most beautiful ceremonies of the year took place Pentecost Sunday night at 7:30 o'clock at St. Patrick's church, Fort Wayne, when the solemn closing of May was observed. Five hundred students, ranging from the little boys and girls in the primary department of St. Patrick's school to the young ladies in the Senior class at St. Catherine's Academy, took part in the imposing May-day procession.

"Mary the Mother of God," was the theme of the eloquent discourse by Msgr. Delaney, who chose for his text the angelic salutation "Hail Mary Full of Grace, the Lord is With Thee." The dignity of Mary as the Mother of God, her great intercessory power and her many virtues were extolled by the speaker. The gospels particularly that of St. Luke, were quoted by the rector in regard to the Blessed Virgin and his auditors were encouraged to imitate her in loving and serving God. A congregation that largely exceeded the seating capacity attended the solemnity.

The long procession, which was under the direction of Rev. Joseph Keating of St. Patrick's, entered the church with Jerome Cook, processional cross bearer and his attendants Robert Shea and Delbert Welch in the lead. Nearly 30 little lads in cassocks and surplice followed. As they advanced through the main aisle to the sanctuary, a procession also started up the north side aisle, six boys bearing the statue of the Blessed Virgin on a smilax-trellised litter. These students were: Francis Blair, Paul Freeman, John McEntaffer, Leonard McLaughlin, Paul Bugert and John Kidd. They were followed by the boys of the grades.

The girls' procession was headed by six flower girls from the fifth grade: Marie Sullivan, Maxine Thompson, Phyllis Gillet, Mildred Keller, Geraldine Hyder and Mary Louise Brasse, all bearing baskets of roses.

After the grade and academy girls, came little Patricia Sheehan carrying the floral crown for the statue, on a white satin pillow. Miss Helen M. Kelly of the senior class of St. Catherine's academy, was honored in being chosen to crown the statue. In bridal array she was accompanied by two honor maids, Irene Becker and Catherine Baker. The coronation party ending the procession remained in the rear of the church.

As the processional cross bearer and attendants entered the sanctuary, the boys with the litter came down the center aisle toward the entrance, the students advancing four abreast, chanting the Litany of the Blessed Virgin. In turn they passed through the south side aisle to the altar of the Blessed Virgin. Here the statue was removed from the litter and placed in an improvized shrine erected between the altar and pulpit. Meanwhile the coronation party advanced through the center aisle. As the flower girls stood on the east side of the main altar gates, Miss Kelly and her attendants, one of whom lifted the wreath from the pillow, entered the sactuary where they proceeded to the shrine. While hundreds of students were singing the coronation hymn, "Come Gather Round the Altar," the crown was placed in position. The young ladies also left their lovely bouquets of roses at the foot of the statue. All students kneeling, the "Act of Consecration" to Mary was recited and another hymn in her honor was sung.

Following his sermon, Msgr. Delaney was celebrant at solemn benediction of the Most Blessed Sacrament. The Rev. Francis Joseph McAuliffe was deacon, the Rev. Charles Feltes, subdeacon, the Rev. Joseph Keating, master of ceremonies.

D FIRST COMMUNICANTS AT ST. VINCENT'S CHURCH

Today, feast of the Most Holy Trinity, is first Communion day at St. Vincent's church, Auburn road, Fort Wayne. The Rev. John E. Dillon, diocesan chancellor, and pastor of St. Vincent's, will celebrate High Mass at 7:30 o'clock. He will also give a sermon for the nine first Communicants receiving at this Mass. They are: James Oddu, Harold Voors, Margaret Ryan, Virginia Bobay, Helen Culver, Mary Haffler, Virginia Martin, Anna May White and Genevieve Culver.

Sacred Heart Academy choir will sing, the Mass to be followed by benediction of the most blessed Sacrament. Low Mass at 10 o'clock is announced.

Processions Attend Solemn Close of May

Impressive Services Conducted at St. Peters, St. Andrew's and St. Mary's Churches.

Solemn closing of May devotions in honor of the Blessed Virgin and opening of the month of June dedicated to the Sacred Heart of Jesus, was the occasion of most inspiring services at St. Peter's and St. Andrew's churches, Fort Wayne, at 7:30 o'clock Thursday night, May 31, and at St. Mary's church in this city at 7:45 o'clock Friday night, June 1.

The Rev. Charles H. Thiele, rector, officiated at St. Peter's, assisted by the Rev. Arnold J. Wibbert and the Rev. Herman Joseph Miller. An immense congregation attended the solemnity at St. Peter's, where several hundred school children participated in the imposing procession. The statue of the Blessed Virgin was borne by six boys on a smilax-trellised litter as the children marched through the aisles chanting her Litany. After their tour of the church the litter was placed on a stand in the sanctuary, the boys and girls making presentation of their floral tributes.

Prayers were recited, May day hymns sung, and after a short sermon, services closed with Benediction of the Most Blessed Sacrament. Prominent in the procession were the boys and girls who have received their Holy Communion and were confirmed in the parish on Sunday, May 6.

Conducted by the Rev. Henry A. Hoerstman, pastor, largely attended and impressive services were held Thursday night, May 31, at St. Andrew's church. Nearly the entire student body, the little girls of the first Communion class of May 20 was present, wearing their wreaths and veils. All of the school girls were robed in white and smilax-crowned. Floral offerings for the altars were carried by boys and girls. Two smilax-trellised litters, one for the statue of the Sacred Heart, was born by the boys, and the other for the statue of the Blessed Virgin by the girls.

Entering St. Andrew's the students, while marching through the aisles, followed the chanting of Mary's litany with that of the Sacred Heart. The statues were finally deposited at impoverished shrines in the sanctuary, and the acts of Consecration to Jesus and Mary recited. In a short sermon the rector emphasized the devotions and later officiated at Benediction of the Most Blessed Sacrament.

The Rev. George A. Hasser, rector, assisted by the Rev. Alfred Reinig, officiated on Friday night, June 1, at St. Mary's church, at the solemn services attendant on the closing of May devotions. The immense group of boys and girls marching for the opening of the month of Mary, participated in the lovely procession and six boys bore the smilax-covered litter on which stood her statue. All of the students carried bouquets. The Litany was chanted, May-day hymns sung, the students dedicating themselves to the Blessed Virgin and the Sacred Heart of Jesus. An appropriate sermon was given encouraging the devotions, services concluding with Benediction of the Most Blessed Sacrament.

36 Cathedral Grade Pupils to Graduate

Rev. Thomas M. Conroy Will Confer Certificates at Library Hall June 10

Annual commencement exercises of the Cathedral grade school will be held in Library Hall, Trinity Sunday night, June 10. The Rev. Thomas M. Conroy, rector, will give the commencement address and confer certificates on 15 boys and 21 girls who have completed the grammar course.

The students' program will be featured by two playlets, "An Hour With Mary" by the girls and "The Hopeful Juniors" by the boys. Members of the graduating class are: Jacob Belot, Harold Blist, James Callahan, Howard Dodane, Andrew Kelker, Herman Delagrane, Paul Kane, Dominic Palone, Nicholas Reigling, Richard Gillie, James Meurer, Robert Pfiderer, Joseph Lix, Jack Fulam, Robert Reilly.

Virginia Blume, Theresa Cardinali, Clara Cull, Daisy Druce, Laura Louise Finan, Esther Franklin, Mildred Gater, Aldean Hayes, Rosemary Hedeen, Lucille Harn, Genevieve Hawley, Marjorie Koester, Dorothy Klopfenstein, Virginia Lauer, Anna Lippi, Catherine Minehart, Kathleen O'Connor, Cecilia Romary, Margaret Urbine, Marie Winebrenner and Alma Young.

Your Shoes From App's

Long after the price is forgotten, your shoes from App's will continue to give you pleasure and satisfaction.

That is the reason why you are invited to visit App's when you want shoes of quality, comfort and style.

M. App's Sons
QUALITY FOOTWEAR & HOSIERY
for Men, Women & Children

916 Calhoun Street Fort Wayne, Ind.

St. Peter's School Commencement June 6

Commercial Course Completed by 25; Rev. Charles Thiele Speaker, Confers Honors

Nine young men and 16 young ladies who have completed the commercial course at St. Peter's school, Fort Wayne, will receive diplomas at the annual commencement exercises to be held in the school auditorium, Wednesday night, June 6. The Rev. Charles H. Thiele, rector of St. Peter's, will confer the honors and address the assembly.

Under the direction of the faculty, the School Sisters of Notre Dame, an attractive program will be presented. It is featured by a three-act play, "A College Cinderella." Members of the Class of 1928 form the cast of characters.

The following will take part in the commencement program: Madeline Crone, Helen Webber, William Alt, Vera Ehinger, Bernardine Rosenberger, Stella Phillipp, Margaret Christen, Carol Schille, Loretta Tempel, Evelyn Jehl, Martha Lill, Dorothy Obergfell, Carol Schille, Eleanor Blank, Bertha Geise, Lucille Loos, Francille Rost, Margaret Suelzer, Anita Huguenard, Marcella Deininger, Stella Phillipp, Grace LaFontaine, Richard Heidrich, Arsene Mason, William Alt, Charles Roth, Virginia Baker, Helen Reising, Hilda Friedman, Elenor Stoll, Harold Schulte, Elizabeth Hahn, Catherine Sullivan, Margaret Miller, Marguerite Price, Stella Phillipp, Lucille Loos, Victor Grothouse, Robert Freiburger, Joseph Cullen, Lawrence Merkler.

Sacred Heart Girls' Class Play Popular

Seniors, Juniors at Academy on Pentecost Present "The Day We Graduate"

In their presentation of the Rev. Daniel A. Lord's beautiful play "The Day We Graduate," seniors and juniors of Sacred Heart Academy, Auburn road, Fort Wayne, scored a distinct triumph Pentecost Sunday night. Under the direction of the Sisters of Holy Cross the young ladies before a large and appreciative audience in their school auditorium, gave the production as their class play.

Annual commencement exercises at Sacred Heart Academy will be held June 12. Members of the graduating class are: Miss Mary Louise Fitch, Miss Doris Sion Smith, Miss Olive S. Flack, Miss Mary Louise Spore, Miss Mary Margaret Elliott, Miss Marguerite B. Frederick, Miss Ethyl Marie Frederick and Miss June M. Bailey.

The following took part in the program: Doris Sion Smith, June M. Bailey, Miss Agnes Hesting, Miss Jean Allgeier, Miss Wilma Noll, Marguerite Frederick, Mary Margaret Elliott, Catherine Parrot, Rose Shearer, Nancy de Coligny, Ethyl Marie Frederick, Berneice Eckrich, Betty Burke, Olive S. Flack, Mary Louise Fitch, Mary Louise Spore and Lucille Shearer.

Bishop Confirms 66 In Class at Garrett

Administration of confirmation by the Rt. Rev. Bishop, to a class of 66 children and adults at SS. Peter and Paul's Catholic church, Garrett, was the occasion of most impressive services Monday night, May 21. The order included absolution of the dead, sermon by the bishop, after which he confirmed the class and officiated at benediction of the Most Blessed Sacrament.

Father Bennett, pastor; the Rev. George A. Hasser, the Rev. Otto A. Peters, the Rev. John F. Nadolny, the Rt. Rev. Msgr. Joseph F. Delancy, the Rev. Charles H. Thiele, the Rev. H. F. Joseph Kroll, the Rev. Leo John, the Rev. John Wroblewski, the Rev. Leo A. Scheetz, and the Rev. Conrad Stoll of Kendalville, participated in the services.

PROVIDENCE SISTERS, STUDENTS, VISIT ST. MARY'S

Sister St. Genevieve and Sister Joseph Ann of St. Augustine's Academy, Fort Wayne, accompanied by seven young ladies of the Academy who are graduating June 15, visited St. Mary of-the-Woods, Vigo county, Ind., motherhouse of the Sisters of Providence this week. The party left Fort Wayne Monday morning and returned Wednesday. The graduates included: Miss Mary Elizabeth Callahan, Miss Maxine Hartman, Miss Leonore Bresnahan, Miss Ursula Lamont, Miss Elizabeth Lynch, and Miss Genevieve Savage. Miss Mary Catherine Schmieman also made the trip.

Nearly 100 students of St. Augustine's enjoyed their annual picnic at Foster Park, Fort Wayne, on Tuesday. The outing was held from 10 to 4 o'clock and a basket dinner was served. A feature of the celebration was an athletic program.

EUCHARIST CONGRESS CEREMONIES MAY BE BROADCAST TO EUROPE

San Francisco—Some of the important ceremonies at the Twenty-ninth International Eucharistic Congress in Sydney, Australia, are likely to be broadcast as far as Western Europe, according to information received here by the Knights of Columbus Information Bureau.

This arrangement, if perfected, will be carried out by the Catholic Radio Association of Amsterdam, Holland, through co-operation with the great government station in the Dutch East Indies. The Association has written the Sydney executive and asked for the time and day of the closing of the Congress. It is expected that the reports will be transmitted from the Dutch East Indies to the Dutch station at Huizen, Holland, and from there broadcast to all Western Europe.

36 At St. Vincent's Confirmed by Bishop

Sacrament Administered by Prelate at Girls' Orphan's Home On Thursday.

Thirty little girls of the 1927 and 1928 first Communion classes of St. Vincent's Orphans' Home, Fort Wayne, were confirmed by the Rt. Rev. Bishop at 9:00 o'clock Thursday morning, May 31. The impressive ceremony took place in the chapel of the institution, the Rev. Edward T. Fallon, chaplain, and visiting priests assisting.

The children confirmed are as follows: Communicants of 1927—Laura Mae Emerson, Margaret Jane Havener, Elenore Fleck, Elizabeth Hadad, Martha Farkas, Agnes Thelma Burns, Mildred McFarland, Elizabeth Mary Snyder, Geraldine Vining, Ellen Farkas, Elizabeth Carbone, Catherine Packer, and Virginia Packer.

Communicants of 1928—Margaret Bedall, Genaefa Bontempo, Helen Burns, Leonora Bruno, Margaret Cremer, Geraldine Duff, Helen Geng, Teresa Marie Manet, Mary Nagy, Loretta Lichtsinn, Josephine Kasiewicz, Helen Pujukis, Mary Redmond, Stella Robak, Mary Christine Shaffer, Olga Szewczuk, also Marjorie Ann Sigl of the Church of the Most Precious Blood, who was unable to receive first Communion and Confirmation in her parish church, April 29, on account of illness.

Many local and neighboring priests attended the Confirmation services and with the Rt. Rev. Bishop were guests at a special dinner served at the noon hour by the Poor Handmaids in charge of the institution.

ILLINOIS CATHOLIC UNION URGES U. S. CONTROL OF LIQUOR

East St. Louis.—Resolutions advocating control of the liquor traffic by the Government and the re-establishment of local option, while expressing disapproval of the Eighteenth Amendment and characterizing it as a "police ordinance," were adopted at the closing session of the Catholic Union of Illinois here recently.

A resolution pledging strong support of higher education was adopted, and also one expressing opposition to the proposed change in the Federal immigration law and declaring the existing law to be fair and thoroughly American.

The resolution relative to prohibition reads in part as follows: "We look at this problem from a moral standpoint. We believe it is a mistake to have placed a police ordinance in the Constitution. Regulation of the liquor business would have disposed of the bad saloon and the treating habit, these two being the main temptation for excess in drinking alcoholic beverages. The general disrespect for law on the part of large numbers of citizens and public officials which followed the enactment of prohibition is appalling. We believe it is too high a price to pay for it. We prefer regulation and local option. At the same time, we recognize the practical political difficulties of revoking the prohibition amendment. We also refuse to accept the policy of nullification."

The election of officers for the ensuing year resulted as follows: President, Fred A. Gilson of Chicago; first vice-president, Ludwig Schuerman of Decatur; second vice-president, Joseph M. Haider of East St. Louis; recording secretary, Joseph M. Layendecker of Springfield; financial secretary, George J. Stocker of Chicago; treasurer, Louis Rotham of Bloomington; executive committee, Joseph Hotz of Edwardsville, Adolph B. Suess of East St. Louis, Ernest Meyer of Chicago, Paul Timmerman of Beckemeyer.

CALIFORNIA K. OF C. INDORSES N. C. W. C., WOULD BUILD HOME

Holywood, Calif.—Resolutions authorizing an inquiry into the feasibility of founding a home for disabled and aged members of the Order, urging support for the Shrine of the Immaculate Conception at Washington, D. C., indorsing the National Catholic Welfare Conference and recommending affiliation of local councils of the K. of C. with the National Council of Catholic Men and felicitating Msgr. Januarius Tayasake, Japanese Bishop, were adopted at the second session off the State Convention of the Californio Knights of Columbus here.



HELPS IMMIGRANTS. Msgr. Germano Formica is the "little father" of Italians at Ellis Island. He assists them and finds work for them. (Keystone Views).



FLYERS GREETED BY BISHOP. During their recent visit in Detroit, Captain Koehl, (left) and Major Fitzmaurice, (right), members of the crew of the "Bremen," were received by Rt. Rev. Michael J. Gallagher. Both Captain Koehl and Major Fitzmaurice are Catholics. (International Newsreel)

LOGANSPORT NEWS

WINS HIGH SCHOOL ORATORICAL HONORS

Patrick Patrisi, a former pupil of St. Joseph's school, Logansport, won the oratorical honors recently at the local high school, his subject being, "Abraham Lincoln." J. D. Porter, formerly of St. Vincent's parish school and son of Mr. and Mrs. James D. Porter, of St. Vincent's church, was also awarded an honor on his declamation on "The Unknown Soldier."

PARENT-TEACHERS' ASSOCIATION GIVES DINNER

The Parent-Teachers' Association of St. Bridget's school, Logansport, gave the last of a series of dinners last Thursday noon for the pupils and patrons in the church hall. As usual, the dinner was a very fine success, both as to menu and attendance.

The children are practicing for their annual play to be given at the close of the school term.

LOCAL YOUNG LADY SCORES HIGH MARK IN PIANO EXAM.

Miss Mary Medland, daughter of Mr. and Mrs. Frank Medland, of St. Bridget's church, Logansport, who is a student in the music department of the college of Mt. St. Joseph, Cincinnati, Ohio, is considered one of the most remarkable pianists, as was recently decided by the board of examiners from the Cincinnati college of music. Miss Medland will receive her diploma from the College of Music with which Mt. St. Joseph has affiliation.

Miss Medland has been very active in the various student affairs of the college.

CENTENARIAN OBSERVES BIRTHDAY

Mrs. Mary Miller of Spencerville, Ohio, grandmother of Mrs. Anthony Grusenmeyer of St. Joseph's church, Logansport, celebrated the one hundredth anniversary of her birth, Sunday, May 27th. The celebrant was born in Germany in the year 1828. Mrs. Miller is the mother of eight children and has thirty grandchildren and fifty-two great grandchildren.

ST JOSEPH'S PUPILS ENTERTAIN AT ROTARY SESSION

A quartette, composed of four young men from St. Joseph's school, Logansport, under the direction of the pastor, the Rev. Michael J. Aichinger, gave a thoroughly enjoyable musical program at the recent meeting of the Rotary club luncheon at the Elks cafe.

ST. VINCENT'S PUPILS ENJOY PICNIC

The pupils of St. Vincent's school, Logansport, enjoyed their annual picnic Thursday, May 24th at Spencer park. The affair was under the auspices of the Parent-Teachers' Association and a very elaborate meal was furnished to the youngsters.

LIST OF COMMUNICANTS

The following children received their first Holy Communion last Sunday morning at the 8 o'clock High Mass, which was solemnized by the pastor, the Rev. Michael J. Aichinger:

Boys: Robert Grusenmeyer, Robert Gundrum, Leonard Haley, Frank Isles, Herman Loner, Robert Peterson, Robert Schodrof, Raymond Thatcher, James White, William Brenner, Andrew Brenner, Walter Szewczyk.

Girls: Glorine Bender, Florence Corcoran, Elenore Spitznoggle, Alberta Gray, Mary Catherine Holle, Marie Ruth Keller, Mary Amelia Marter, Betty Osborne, Anna Marie Spitznoggle, Paula Marion Wendt, Sara Jane Wagner, Helen Ulrich, Mary Catherine Figley, Yvonne Elizabeth Hiles, Frances Holle, Josephine Holle, Catherine Beltemacchi.

In the evening the children were enrolled into the confraternity of the Blessed Virgin by the pastor.

LARGE CONCOURSE OF PEOPLE SEE BLESSING OF CEMETERY

A large concourse of members of the three local Catholic churches of Logansport witnessed the blessing of the new addition of St. Vincent's cemetery. All the local clergy of the three parishes took part and the sermon was preached by the Rev. James H. Durham, pastor of St. Vincent's church.

Nature Lover (gazing at a gigantic tree): "Oh, wonderful, mammoth oak, if you could speak what would you tell me?"

Gardener (near by): "S'cuse me, mum, but he would probably say: 'I'm not an oak, I'm an elm.' "

FORT WAYNE CATHOLIC COMMUNITY CENTER

Saturday, June 2

2:00 p. m.—Children's bunco party, physical department, auditorium. 6:30 p. m.—Officers' Reserve Corps, banquet, mezzanine.

Sunday, June 3

12:30 p. m.—Ordination of Father Suelzer, banquet, auditorium.

Monday, June 4

6:30 p. m.—St. Augustine's alumnae, banquet, auditorium. 8:00 p. m.—Fort Wayne Council, No. 451, Knights of Columbus, meeting, council chambers.

Tuesday, June 5

8:00 p. m.—Our Lady of Victory Circle, Daughters of Isabella, meeting, auditorium. 8:00 p. m.—Mrs. Anna Sneed, luncheon bridge, parlor B.

Wednesday, June 6

8:00 p. m.—Ancient Order of Hibernians, ladies' auxiliary, council 3, meeting, meeting room 1. 8:00 p. m.—Miss Francis Corbett, luncheon bridge, parlor A.

Friday, June 8

8:00 p. m.—Ancient Order of Hibernians, division 3, meeting, meeting room 1. 5:20 p. m.—Men's gymnasium class, volleyball league, main gymnasium.

Saturday, June 9

7:30 p. m.—Girls' water carnival, natatorium.

Bridges, bridge luncheons, banquets and other social affairs continue to make the social season at the Catholic Community center active. In addition, many sport events are on the calendar.

Recently, George Morris, athletic director, announced that another man has been added to the staff of the physical department in William S. Slater, recently leader in physical activities and an instructor, specializing in swimming, at the Fort Wayne Y. M. C. A. Mr. Slater is also an American Red Cross life saving examiner, and conducted examinations in Berne, Decatur, Geneva and other cities.

LAGRO NEWS

30 Confirmed at Lagro

On Thursday evening, May 24, thirty children and adults of St. Patrick's church, Lagro, were confirmed by the Right Reverend Bishop. The congregation, which included many non-Catholics, tasked the seating capacity of the church.

Besides the pastor, the Rev. Wm. Atwater, the following clergy assisted at the service: The Rev. J. S. Schwartz, P. R.; the Rev. Michael P. Louen, the Rev. Nicholas Keller, the Rev. Otto Keller, the Rev. Paul Anderson, and the Rev. Aquinas Knoff.

HESSEN CASTLE NEWS

FIRST COMMUNION

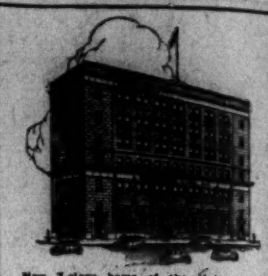
Trinity Sunday, June 3d, at 7:00 a. m., St. Joseph's church, Hessen Cassel, Indiana, will be the scene of most impressive services. The largest class of children in the history of the parish will receive First and Solemn Holy Communion.

The fifty-one boys and girls will assemble in school on this morning, from where the procession, led by the crossbearer and altar-boys, formed by the different sodalities and the communicants led by their beloved pastor, the Reverend F. J. Hasler, will wend its way to the Church.

The solemn services will commence with the renewal of the baptismal vows, followed by High Mass, which will be celebrated by the Reverend Pastor who will also deliver the sermon to the Communicants.

Afternoon services will begin at 2:00 p. m. The investiture of the children in the Scapular of Mt. Carmel and the enrollment in the Little Flower will take place, followed by Sacred Heart Devotion and Benediction with the Most Blessed Sacrament. Services will conclude with "Holy God."

The following Sunday being Corpus Christi, these same children will take part in the Solemn Procession to be held in church.



New 7-story home of the United States National Bank

We First Invest Our Own Funds in These Safe

6%

FIRST MORTGAGE GOLD BONDS

Secured by choice income-bearing property in the City of East Chicago, Indiana's most diversified industrial center.

Sold for 19 years without loss of one cent to any investor.

Denominations, $1,000, $500, $100

Ask for free booklet

Write to anyone of these four banks:
United States National Bank
First Calumet Trust and Savings Bank
First National Bank
First Trust and Savings Bank

Walter J. Riley, President
EAST CHICAGO INDIANA

M. F. NOLL
Plumbing, Steam and Hot Water Heating
Established 1895—Has Stood the Test
Modern Plumbing Fixtures Always On Display at Our Show Room.
Corner Lafayette & Jefferson
Fort Wayne, Ind. Phone A-3139

FOR ANY KIND OF INSURANCE
anywhere—write or call
C. J. Mettler, Inc.
301 Utility Bldg. Ft. Wayne, Ind.

The University of NOTRE DAME
College of Science
College of Arts and Letters
College of Engineering
College of Law
College of Commerce
St. Edward Hall for young boys
Catalogues on application to the Registrar
NOTRE DAME, INDIANA

VICTIMS of INFUENZA or "GRIP" TRY
TRADE MARK TRU-ADE REG. U.S. PAT. OFF.
A remedy which reaches the spot. At all drug stores or direct.
LARWEB MEDICAL CO.
1214-20 Broadway Ft. Wayne, Ind.

POSITION WANTED

Catholic teacher two-year graduate State Normal; eight years' experience; interested in grades or departmental. Write Box M. B., Care Our Sunday Visitor, Huntington, Indiana.

Advertising Rates 90c per inch in this diocesan paper

Jos. F. Getz Jas. B. Cahill
GETZ & CAHILL
FUNERAL DIRECTORS
Funeral Home Invalid Coach
221 West Berry Street, Fort Wayne, Indiana
PHONE A-1369

FRANK MUNGOVAN
FUNERAL DIRECTOR
HARRY ZUMBRO, Assistant
PRIVATE AMBULANCE
FUNERAL CHAPEL
2114-2116 Calhoun Street Phone H-1319
FORT WAYNE, INDIANA

How the VICTORY DIAMOND looks in a Beautiful Mounting



Send Only **10c** TO HELP COVER cost of handling and we will send you a full one carat

"VICTORY DIAMOND"

(Man's nearest approach to the genuine)

Exclusive of Ring

Nothing More To Pay!

There is no red tape attached to this offer.—NOTHING TO SELL—NOTHING TO BUY. We want lovers of beautiful jewelry to boost our VICTORY DIAMONDS and therefore we are distributing them FREE to readers of this magazine. VICTORY DIAMONDS are a "VICTORY" of science over nature. They are made of such radiant, fiery beauty that even experts are amazed at their likeness to the genuine. We are making this unusual FREE OFFER only to get VICTORY DIAMONDS into the hands of appreciative friends. Place your name and address with 10c in stamps or coin (to cover cost of mailing) in an envelope. And by return mail your VICTORY DIAMOND will reach you fully prepaid. If you want one for a friend also, just add 10c extra.

VICTORY JEWELRY CO.,
757 Broadway, Dept. 5, New York



YOU, too, can propagate devotion to the LITTLE FLOWER by selling 20 Beautiful Assorted Articles at 15c each (regular 25c values), consisting of Brooches, Medals, Pins, etc. Your reward—Choice of Ten Valuable Premiums—*TWO Premiums if you sell all within 10 days.* *Send no money*

UNITED RELIGIOUS GOODS COMPANY
914 United Building Covington, Ky.

THE SHRINE OF SAINT CHRISTOPHER
Patron of the Traveler
BLESSINGS
Sundays, after 9:30 a. m. Mass
Sundays, after 4:00 p. m. Vespers
ST. VINCENT DE PAUL CHURCH
4044 Liston Ave.
Riverside Cincinnati, Ohio

St. Mary of Providence Institute
BOARDING SCHOOL FOR BACKWARD GIRLS
ADDRESS: SISTER DIRECTRESS.
4242 N. Austin Avenue, Chicago, Ill.
Telephone: Kildare 1734



SEE-AT-NITE LUMINOUS CRUCIFIX
ON PURPLE MOTTO CARD
To be hung on the wall, and at night when the light is turned out, it continues to shine forth its sacred appeal.
Obtain one—postpaid—by sending your name and address with 25 cents.
FIELD ART STUDIO
1420 Walnut St., Milwaukee, Wisc.
GUARANTEED SALESMEN WANTED

WANT WORK AT HOME
EARN $20 TO $50 A WEEK
retouching photos—men or women. No selling or canvassing. We teach you at home, furnish working outfit and employment service. Write today.
ARTCRAFT STUDIOS—Dept. 58
427 Diversey Parkway CHICAGO

HAIRLESS SKIN with GYPSIA
Free Pamphlet Free! Marvelous imported Parisian discovery removes Unwanted Hair in a jiffy, for good! No irritation. Harmless, liquid, clean. Just apply and wash off! Satisfaction or money returned. Send this ad and your address to get FREE explanation how "GYPSIA" destroys Hair and Root.
Gypsia Products Co. (A) 55 W. 42 St., New York

St. Elizabeth Hospital
NURSES TRAINING SCHOOL
1453 N. Claremont Ave., Chicago, Ill.
An accredited school conducted by Sisters, Poor Handmaids of Jesus Christ. Affiliated with the University of Illinois College of Medicine and Anna Durand Hospital for Contagious Diseases. Affording excellent training in a modern thoroughly equipped hospital. For full particulars address
SISTER SUPERIOR.

Fashion Book Notice

Send 15c in silver or stamps for our UP-TO-DATE SPRING and SUMMER 1928 BOOK OF FASHIONS, showing color plates, and containing 500 designs of Ladies', Misses' and Children's patterns, a CONCISE and COMPREHENSIVE ARTICLE ON DRESSMAKING, ALSO SOME POINTS FOR THE NEEDLE illustrating 30 of the various simple stitches) all valuable hints to the home dressmaker.





Price of Patterns, 13c EACH.

Send 15c in silver or stamps for our UP-TO-DATE SPRING AND SUMMER 1928 BOOK OF FASHIONS
Delivery of patterns or fashion book can be expected 10 days after order is received.

6184. Sizes: 1, 2, 3, and 4 years.
6161. Sizes: 34, 36, 38, 40, 42 and 44 inches bust measure.
6173. Sizes: 14, 16, 18 and 20 years.

BEAUTY PATTERN CO.
P. O. Box 139 Times Plaza Station
BROOKLYN, N. Y.

Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Do people ever pay to have priests hear confessions?

If you mean do they ever pay for having their sins forgiven by the absolution of the priest, no. If you mean do they pay the expenses and a small salary to the priests who minister to them and who, as part of their work, hear their confession, the answer is yes.

Should priests display anger before his people?

No, and usually they don't. Remember, however, that there is a difference between anger and holy indignation. Our Lord made a whip and forcibly drove the money changers from the temple.

Are priests usually friendly and willing to have people call on them?

Priests are busy people but always have time to receive and be courteous to those who have real need of their service and advice. If you wish to call on a priest choose some time when you know he usually receives visitors.

Just what part of one's income would you think right to go to God or charity?

In the Old Law before the time of Christ, one-tenth of a person's income was given to the Church. This is still followed by the Mormon Church. Under present day conditions this must be left to the needs of one's local Church and to the obligations to others which one has.

How can you say that the Church is right when she did such tyrannical things in the Middle Ages, prohibiting the lending of money, persecuting the great leaders of science?

The Church never prohibited the lending of money in the Middle Ages or any other time. She did, however, cry out against usury, that is the taking of exorbitant interest for money. Furthermore, when money was not a universal medium of exchange, many writers condemned the taking of interest under any circumstances. In this they had some authority from Sacred Scripture but were never upheld by any dogmatic definition of the Church.

A critical examination of the alleged acts of persecution against scientists, made for example with the aid of the Catholic Encyclopedia or some other work of unquestioned authority will show that the Church, as such, never persecuted men or scientists. On the other hand, she has always been the greatest friend of true science and is so today. Read Dr. Walsh's book, "The Thirteenth, Greatest of the Centuries."

Why must we suffer for the sins of our parents? Is every pain and sorrow, that we have, caused by our past sins?

Our sufferings for the sins of our parents are seldom direct but usually indirect. For instance, the son of a drunkard may have difficulty establishing a reputation for sober living because people know the character of his father. No one actually bears personal moral responsibility for the lapses of his parents nor will these be held against him on Judgment Day, unless he has been the knowing occasion of them during his life with his parents.

Not all pain and suffering is caused by personal sins, although as St. Paul says, "By sin death came into the world," for if our parents had not sinned it is likely that all of their children, the entire human race, would have been endowed with freedom from physical suffering and death. Pain and sorrow are often inflicted on us, however, for our personal sins and it is a mercy of God that this is so, since suffering often induces a man to think seriously of the state of his soul and since suffering, patiently endured, takes away part of the temporal punishment due to sin.

After Dinner Story

A NAMESAKE OF ST. STANISLAUS.

(A Page from Life)

(By Mary Gordon)

"Communicants like St. Stanislaus," read the Intention for the month of November. And as I think it over each day, why each day I want more to tell you about one of St. Stanislaus' namesakes—a little boy I used to know.

To do this I must talk about myself but as no one will ever know who "myself" is—it will not matter.

I was reared in a distinctly non-Catholic community; very fine neighbors, mostly Lutherans and Methodists. There was no Catholic school in our town. I attended the public schools all my life, graduating the summer I was seventeen.

I taught one year in the country. My parents moved west that year. The June I was eighteen I married a well-to-do farmer who was head of the school board in the section wherein I had taught. He was ten years older than I, a widower with a two-year-old daughter. His widowed mother, who came to him at the death of his bride of a year, when little Naomi was born, continued to make her home with us.

We were married at the rectory of the Catholic church in which my parents had been enrolled. My husband was, if anything, a Methodist. His mother was a conscientious member of that church and from the first took an active, kindly interest in remoulding me.

My husband, at first, took me each Sunday to Mass to the nearest town, North Freedom. When we were married almost two years a son was born to us and my life that had known slight unhappiness on account of our difference of faith seemed to take on a new and beautiful meaning.

I was months regaining my health after our son's birth, but I was so carefully nursed by my husband's mother and so happy with my baby that I gave the matter little thought. Little thought, too, I gave to the fact that our baby had not yet been baptized. Whenever I did mention it my husband always put me off with the excuse that as soon as the roads opened and it grew warm enough for me to go out in safety all would be as I wished.

Finally, when our boy was five months old, I suggested I was now well and strong enough to resume going to Mass each Sunday as I had done before his birth.

And then came my awakening. We were at the dinner table. It was Thursday. I, in my youth and ignorance (I was not quite twenty), had never thought of any opposition.

Both my husband and his mother talked to me. Quietly at first, but when I broke into frightened tears and stormed about my very own baby and his being baptized where I wanted him to be—I was sternly given to understand that MY baby happened also to be the son and the grandson of people, who it now came to light, were very much against any descendant of theirs being baptized as a Catholic.

All the rest of that week the battle waged, but it was a losing battle for me. I was petted, coaxed, cajoled, promised many things if only I would go "as befits the wife of a McRae" and have our son baptized in the church of his ancestors.

That I would not do. In consequence our baby's baptism was put off and in consequence, too, I was not taken to Mass the following Sunday, nor the next, nor the next.

Our boy was eight months old ere I had the opportunity to have him baptized. Then, going into town with my husband one lovely August day, I hastily left the hotel where we were to wait for him and walked five blocks back the road we had come to where I had seen a cross-topped church. It was mine and the priest was home. I sank down into the chair he promptly offered, almost exhausted, for my boy was a big child for his age.

When I had finished telling him my story and begged the priest to comply with my wishes and baptize my child, he consented with the stipulation that I was to tell my husband and that ere the week was over he would call at our home and see if he could not do something to bring my husband and me together—for slowly but surely we were drifting apart.

"And what," asked the priest after he had called in his sister, who was keeping house for him, and who was to act as God-mother, "are you going to name this fine boy?"

I shook in terror, but decided then and there not to name him Duncan, after his father. (Before the baby was born I had prayed for a son who might bear his father's name and grow up to be a man exactly like his father). I stood perplexed, scarcely knowing how to answer.

"Surely you have chosen his name in these eight months," said the priest's smiling-faced sister.

"I came up here on the spur of the moment and am in a hurry to get back to the hotel," I answered in growing concern. "I want him to have a saint's name as well as his father's, please."

And so he was baptized Stanislaus Duncan McRae, the good priest supplying the name of Stanislaus and giving him as a baptismal gift a little blue and gold-bound book of the life of his holy namesake.

I was back at the hotel and waiting when my husband called for me after attending to his business and together we dined in the large, cool diningroom ere we started for home.

Something kept me silent about what I had done, and that same something kept me silent about the priest's proposed visit to our home.

The following week he came. And when he had gone I knew, for the first time in my life, what it meant to have a genuine misunderstanding with one's husband.

From that day on, fight it as best I could and did, there was born and lived within my heart an overpowering fear and distrust of my own husband. My husband whom I loved so well.

An unbridgeable chasm yawned now between us and it widened with the years. At first he was coldly indifferent to me. And to an ardent-hearted little simpleton as I was then, it was death itself. Then he included the boy in his displeasure. Never brutally unkind, you understand, but ah,—dear God,—men can be the quintessence of cruelty and still not be brutally unkind.

He with his mother and daughter attended services regularly at the meeting house one mile from our home and it was common knowledge now that Duncan McRae and his wife were not getting along as well together as they might. Religion was a subject never mentioned between us. He had books, magazines, papers a-plenty coming to our home, but not one of them was Catholic—not one.

I never quite regained my health after Stanley's (that was the name I insisted he be called) birth and my husband's mother took over the running of the house more and more as the years went by. She it was who really reared little Naomi, my husband's lovely little daughter, and very shortly Naomi in turn was doing many tasks to aid her beloved grandmother.

Stanley and I just seemed to be interlopers. Not that we were ever abused, no. We were clothed as befitted the wife and son of Duncan McRae. We were even taken to Mass once a month to the town where Stanley had been baptized. At first Stanley was not allowed to accompany me. In fact, until he was six years old he had never been in church, save the day of his baptism.

For six long and sometimes bitterly unhappy years my husband and I could not agree on Stanley's future. He was determined that his only son should not be reared a Catholic, while I, though inwardly spent and shaken with fear, held out just as determinedly for my son being reared in the faith of his mother.

That part I made very clear to both my husband and his equally determined mother: that were I of any other faith, save Catholic, I would not be opposed to Stanley being reared in the belief of his father. This declaration sounded unconvincing, like the veriest hokum in fact, to both of them.

I had been no honestly in love with my husband that for us to live as we did seemed worse than death to me. I was young, undisciplined, and woefully untrained in many ways. To lose love, it seemed to me, then, was far, far worse than death. Often I walked in the large grove back of our home until exhausted trying to quench the burning pain inside of me. But walk or work as I would I could quell but never successfully quench that longing that was ruining my health and happiness and spoiling both our lives.

It was Stanley who brought me out of my miserable way of going on. Stanley and the little blue and gold-bound book that had been his baptismal gift; the life of St. Stanislaus. Over and over and over again he would plead with me to read it to him. He never seemed to tire of hearing about the little Polish boy and his great and burning love for Jesus in the Blessed Sacrament.

And, gradually, as the days and weeks and months and even years went by and my little son still kept demanding tales from the little blue and gold book, I began to realize that here, at my unhappy knees, was growing up a little lad who much preferred listening to these oft-told tales of his saintly namesake to any other form of recreation.

Gradually, too, I entered into the spirit of the affair with him. We played he was St. Stanislaus and I was, of course, his mother. We built in the midst of a beautiful clump of lilac bushes a little Altar and we brought out from my room a rare old silver vase, (chalice-like in shape), that my English grandmother had brought to this country with her and given to me at my marriage.

Stanley, who knew his catechism by heart and who while learning it had asked innumerable questions, played at serving Mass, at going to Confession, at reading Mass; played at these holy offices in a way that brought tears to my eyes and a blessed peace to my sore and aching heart.

This went on until Stanley was eight years old. Then his father insisted that he start to school, and I, who had taught him daily at home, consented readily enough. It was not my wish to rear our lovely son in isolation from his kin and kind.

His entrance in school caused a country-wide commotion. The first day he was promoted out of kindergarten into first grade. The second day he was promoted out of first grade into second grade. The third day he was taken out of the second grade and passed on into the third, and the fourth day he was again promoted, this time into the fourth grade. By this time, naturally, the other children were beginning to carry home tales and the 'phones began to buzz.

By the end of the second week Stanley was in the fifth grade where he remained for the rest of the school year.

We thought nothing of this progress of our son. You see it was very common after all for a woman with the time that I had to devote to him, that he forged ahead so rapidly. It would have been stranger if he had not—but our neighbors didn't at the time seem to take this into consideration.

My husband was frankly proud of his son and began to take a lively interest in all that concerned him. But Stanley and his father lived in different worlds by now and his father was not long in discovering this. He discovered it long before his only son did.

Never will I forget the day Stanley brought his father out and showed him his little church and Altar in the clump of lilac bushes in the shady, fragrant grove.

From that time on Stanley grew daily more attached to his patron saint; more fond of being by himself, quiet and still, before his little Altar.

He got along famously with his schoolmates, stood well in his classes, took part in all games and often went to his classmates' homes and in turn had them to his of a Saturday.

His sister, Naomi, and he were capital friends, but never a word concerning God passed between them and Naomi never volunteered and was never asked to come to play in his own especial corner of the grove.

The summer Stanley was nine he made his First Holy Communion and he made it in much the same way in which he received the Sacrament of Baptism—rather unexpectedly and without the ordinary preparation.

In reality Stanley had been preparing for his First Holy Communion for years and years of his young life. Daily he had talked of this great day and long before its arrival he had been going, spiritually, to Holy Communion in his little, out-door church back home.

We lived eight miles from town and the day after my Stanley had made his First Communion he rose quietly in the early dawn and slipped off to Mass and Holy Communion.

He had left a note where I could not help but see it as soon as I entered his room. "I will be back very soon, mother darling," he had written, "and you are not to worry about me. I am going to Holy Communion. Mother darling, you do understand that I MUST go to Holy Communion. Your own Stanley."

I took the letter to his father who at once got out his team and started after the boy. He met him one mile outside the town on his way home and we were all soon breakfasting together in our large, old-fashioned dining-room where the morning sun streamed in like a benediction through windows that opened to the floor all across its eastern side.

A pony was purchased for Stanley, for he just would get up before any one was stirring and be off to town, to Mass and Holy Communion. His father remonstrated with him, but he never, as at first I feared he would, chastised the lad.

And finally the pony was followed by a horse and a beautiful buggy so that Stanley and I both might go, and go we did, each day and every day, and daily I watched the little lad whom God had allowed me to bring into this world, grow bigger and stronger and bonnier; daily I prayed, too, often in fear and trembling, for I am but a foolish woman, and will never be what the world calls bright nor smart nor wise. But, as to that—what mother is not foolish where her own child is concerned?

Stanley finished the course offered in our school, the first eight grades, the summer of his eleventh year. Ever since his First Communion he had begged his father to allow him to go off to school in town—where he might be a Daily Communicant. But this request was not granted. And, upon hearing this, Stanley's Confessor bade the boy obey his father and finish from his district school.

But the fall of his eleventh year Stanley went away to a boys' school conducted by the Jesuits—Campion, at Prairie du Chien, and his letters home were like shafts of light across my life's pathway.

For seven happy years he continued with the saintly Jesuits, winning his A. B. with honors. His sister was married the same summer to a prominent young Methodist minister and went to York state to live. And shortly after her departure his grandmother, who had been 'ailing for two years, died and was buried from the little Methodist church one mile from our home and laid to rest beside her husband in the century-old cemetery adjoining it.

Then before school reopened in the fall Stanley and his father had a complete understanding. Stanley had been offered a position at the Madison University on account of his knowledge of the Latin language. His father had been delighted at this opportunity for the boy, but offered him the chance of studying law if he cared to take it. And in the offering none of the emoluments that go with the successful following of that career were left unstressed.

By the invitation of each I was a silent member of that conference. As if 'twere yesterday I see them both again. My husband, lean, stern, handsome—a pale, dark man, his heavy hair tinged at the temples with silver. My son—ah, dear God, how my heart contracts as I think of Stanley and that day—just a tall, thin stripling with his father's features, ways and manners, as if cast anew in a younger mold. No mistaking the relationship of the two as they faced each other in silence as his father finished his plea that the boy think of turning to the law for his future.

The big, old clock that for three generations had done duty for these stern, yet kind and just McRae's, struck five deep, solemn strokes. The lengthening shadows of late afternoon cast their slanting rays across the quiet room, ending at the very feet of our son, who stood gazing at his father with suspiciously moist eyes.

He cleared his throat and essayed to speak—and no sound came. He cleared his throat again—and this time did no better. And then, with a swift movement, he was on his knees with his head in my lap and the three of us were very near to tears.

"Tell him, mother," Stanley, half whispered to me, "you tell him what I have lived and prayed and worked to be."

And so I told him.

And the boy's father sat at first as if stunned and then he arose in his anger and repeated the scene he had enacted for me on the day long back when he had found that Stanley, his only son, had been baptized in the Catholic Church.

But this time he was older and more bitter and his anger knew no bounds, and so finally he ordered Stanley from the room and the house—forever—he staggered, put his hand to his head and fell.

And one week from that day he died. But before the end came, thank God, he called for a priest and became reconciled with his God and with his family. And he died in his son's arms.

And Stanley?

Stanley is Father Stanley McRae now, and is winning souls to Christ by his ardent love for Jesus in the Blessed Sacrament as well as by his saintly ministrations and pious example.

And his mother? She still keeps the little blue and gold-bound book and daily she prays that many, many more of our lovely youth may be called to be Daily Communicants and to imitate St. Stanislaus.

THE CATHOLIC QUESTION IN THE UNITED STATES

(Continued from Page)

Encyclopedia," which deserves to be recalled to our readers: "Few public men of his day possessed a more statesmanship grasp of the genius of the American Republic. He had unbounded confidence in its institutions, when their very existence was precarious. He looked upon America as a land of promise opened by a beneficent Providence to the oppressed of the nations. No one could question his own abiding love of his native soil; but he would not permit this love to make him lament as an exile of Erin when he might rejoice as an American citizen. Thus he taught his people. So far-seeing was he in this respect that he looked with disfavor on national churches, lest they might perpetuate racial differences and foreign customs. All must be formed into a common people; and no influence could do this better for the American people, he contended, than the Catholic Church sent by Christ to teach all nations. Archbishop Hughes will ever rank among America's foremost citizens. His towering character, genius for government, and intense patriotism won for him the respect and often the admiration of his opponents, the esteem and even the life-long friendship of distinguished statesmen."

Archbishop Hughes was the second Catholic prelate to be invited to address Congress. It was almost twenty years after John England had done so, when in 1847, Archbishop Hughes spoke to Congress on "Christianity, the Only Source of Moral, Social, and Political Regeneration." This remarkable sermon, though much shorter than that of Bishop England, follows practically the same theme — the necessity of religion, the truth of the Christian religion, and the impossibility of government unless founded upon that respect for law and order which is an essential doctrine of Christian duty.

Sent as U. S. Envoy.

Archbishop Hughes holds one of the unique distinctions which have come to members of our hierarchy—that of being entrusted as envoy extraordinary with a political mission to the Court of Napoleon III. While in attendance at the Sixth Provincial Council of Baltimore (1846), he was called to Washington by Buchanan, then secretary of state, evidently for the purpose of being sent on a diplomatic mission to Mexico. This honor he politely declined, on the advice of the prelates of the Council, unless the Government gave him the full rank and title of a diplomatic representative. President Polk was unable to do this owing to the manner in which the Mexican government had treated our minister. The request made by Secretary Seward, in 1861, was of a similar kind, and this time no difficulty existed to prevent his acceptance of so high an honor. On November 2, 1861, Seward wrote to Archbishop Hughes as follows:

Sir:

You will repair to Paris and will deliver to Mr. Dayton the despatch herewith handed to you. You will, on your way thither, make yourself master of the contents by reading the copy which is confidentially entrusted to you. You will confer with Mr. Dayton upon the subject and explain to him verbally my views in desiring the fullest attainable knowledge of the dispositions of the French Government, whether friendly or otherwise, and especially its views on the several questions set forth in my despatch. At the same time you will be expected to do this in the most confidential manner, deferring in all cases to Mr. Dayton's judgment, and acting as auxiliary to him only at his cheerful request, and only to the extent that he thinks your relations and associations in Paris and in Europe may enable you to be useful to him.

He will be expected to receive you as a trusted, confidential, loyal and devoted citizen, who assumes this duty at much sacrifice to himself, and only on the earnest request of the President of the United States, upon mature conviction of its importance resulting from a conference with his advisers.

While in Paris, you will study how, in conjunction with Mr. Dayton, you can promote healthful opinions concerning the great cause in which our country is now engaged in arms. You will extend your visit to any part of Europe you may think proper, and will consider yourself at liberty to stay until recalled.

I have the honor to be
Your Grace's very obedient servant,
WILLIAM H. SEWARD.

Archbishop Hughes left for Europe in November, 1861, and as his own letters indicate, it was chiefly through his consummate tact that France was prevented from following in the footsteps of England in recognizing the Confederacy. On his return to New York on August 12, 1862, the whole city turned out to welcome him, and the mayor presented him with a congratulatory address extolling the success he had in Europe in winning many statesmen to the Union cause.

The journey to Europe exhausted his strength which had never been very robust. He went to Baltimore to attend the funeral of Archbishop Francis Patrick Kenrick, in July, 1863. On his return to New York from Baltimore he found his episcopal city in a frenzy of excitement over the conscription quota, and at the height of the riots in July, 1863, Governor Horatio Seymour wrote to him, begging him to exert his powerful influence to put a stop to the disorder then reigning in the city. Although broken in health, Archbishop Hughes readily accepted this call to duty and addressed a crowd of five thousand persons, who had gathered to hear him, from the balcony of his house, at 218 Madison Ave.

His Appeal for Order.

In a recent issue of "America," Mr. Thomas F. Meehan, in chronicling the sale of this house, thus describes the scene: "He came out on the balcony with Vicar-General Starrs and several other priests, but he was not able to stand up. Seated in a chair, he made a long and rambling speech that plainly indicated the ravages his fatal malady had made on him mentally as well as physically. At the end he was much exhausted and the crowd peacefully dispersed after he had given them his blessing. It was his last public appearance. He travelled during August and September in a vain search for strength, and passed the next months in a state of almost entire prostration, his vitality steadily waning until the end came as the year closed."

He died on January 3, 1864. To quote again from the biographical sketch penned by Cardinal Hayes, Archbishop Hughes "lived and passed away amid stirring times. It was providential for Church and country that he lived when he did. His natural gifts of mind and heart, independent of his education, were of a high order and made him pre-eminent in leadership. Not only was he a great ruler of an important diocese in a hierarchy remarkable for distinguished bishops, but also a master-builder of the Church in the United States and one of the most helpful and sagacious of the makers of America."

Church and State will ever be indebted to John Hughes, the fearless priest of God and the loyal citizen of this country, for a life lived solely for the advancement of his fellowman.

A $10 BILL
will protect you for a whole year against
ACCIDENT AND SICKNESS
NO MEDICAL EXAMINATION
Men-Women 16 to 70 Years Accepted
No Dues or Assessments

$10,000 Principal Sum
$10,000 Loss of Hands, Feet or Eyesight
$50 Weekly Benefit for Stated Accidents and Sicknesses
Doctor's Bills, Hospital Benefit, Emergency Benefit and other new and liberal features to help in time of need—all clearly shown in policy.

LOOK OUT! Serious automobile and many other kinds of accidents happen every minute—few escape them—suppose you meet with an accident tonight... would your income continue? Pneumonia, appendicitis and many other ills in the policy, which are prevalent now, can cause serious financial loss to you . . . prepare Now.

Don't wait for misfortune to overtake you.
MAIL THE COUPON NOW

North American Accident Insurance Co.
114 Bonnell Bldg., Newark, New Jersey
Gentlemen:
At no cost to me, send details of the "NEW $10 PREMIER $10,000 POLICY"
Name .....
Address .....
City ..... State .....
AGENTS WANTED for Local Territory

Make $80 a Week with Amazing New Educational Invention



Simply show this new invention to parents and clear $40 to $60 a week spare time—$80 to $120 a week full time. Nothing else like Playbox. Every home a prospect. Big profit on every order, plus Extra Cash Bonus. Playbox is guaranteed to advance any child regardless of age or sex. Develops admirable manners and habits. Makes parents proud of children. Endorsed leading educators. Every child wants one. Parents eager to buy. Not sold in stores. Thus no competition. Easy pleasant work, and big steady profits every week.

$538 EXTRA PROFIT IN ONE MONTH

W. L. Proctor earned extra cash bonus of $538 in 1 month, over and above his regular weekly profits. Treasurer's check for month was $600. Donelly, Pa., sells 8 out of 10 prospects. McKean reports 5 sales in half a day—net profit $20. Now I need men and women in every locality to help me introduce Playbox and share in these profits. No experience necessary. I tell you what to do. You risk nothing. Start in spare time. Those who make good get chance to secure State Rights with profit possibilities up to $10,000 a year.

COMPLETE OUTFIT SEND NO MONEY **FREE!**

Mail coupon for facts about my liberal Profit sharing Plan and Extra Cash Bonus Plan. Exclusive territory. Get a Playbox and Complete Selling Outfit without a penny's cost. Don't miss this opportunity. It means money. If $80 to $120 a week looks good to you, write me at once for full details. No cost or obligation in getting the facts. Rush coupon now—to

J. L. RECTOR, Secy.
The Parents Ass'n, Dept. 1146 Pleasant Hill, O.

TEAR OUT—MAIL NOW

J. L. Rector, Secy., The Parents Ass'n., Dept. 1146, Pleasant Hill, O.
Without cost or obligation to me, rush full details of your $80 to $120 a week proposition, Profit-Sharing and Extra Cash Bonus Plan, Free Selling Outfit and Free Playbox Offer.
Name .....
Address .....

MONEY FOR YOU
Men or women can earn $15 to $25 weekly in spare time at home making display cards. Light, pleasant work. No canvassing. We instruct you and supply you with work. Write to-day for full particulars.
The MENHENITT COMPANY Limited
218 Dominion Bldg., Toronto, Can.

BIG PROFITS
For Your Church Organization
GOTTSCHALK'S
METAL SPONGE
"The Modern Dish Cloth"
METAL SPONGE SALES CORPORATION
DEPT. P JACKSON AND MARCHER STREETS PHILA.

I Offer You $60 a Week—*Steady*



Pocket big profits daily taking orders for Jiffy Glass Cleaner—the amazing new liquid that cleans windows, windshields, show cases, etc., in ten seconds without soap or water. Housewives, motorists, storekeepers buy on sight. No your own boss. Work when you feel like it—full or spare time—and make $45 to $60 a week—steady and sure. Wonderful opportunity for men and women everywhere.

Anyone—Anywhere—Can Make Big Money

No capital or experience needed. We furnish everything. Earnings start at once. Don't miss this chance. Write quick for Profit-Sharing Offer. Jiffy Glass Cleaner Co., 847 Monmouth Ave., Cincinnati, Ohio.



OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION
Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

RIGHT REVEREND JOHN F. NOLL, D. D. LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

70c per single column inch, no ad less than one inch published.
60c per inch if 50 inches or more are used in one issue.
Circulation over 25,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Indiana.

HUNTINGTON, INDIANA, JUNE 3, 1928

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,
+ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

DANCING.

Though there has been no recent legislation by the Catholic Church on the subject of dancing, there cannot be any doubt but that the present-day dances are more to be condemned than the so-called "round dances" which were condemned by the Council of Baltimore. Dancing in itself, as everyone knows, is not necessarily sinful, yet it is so often the occasion of sin that it has time without number been condemned by local Bishops and discouraged from the pulpit. The men who condemn it are **not** living in a world apart from that in which the young people live. No priest or Bishop is a kill-joy, but they realize from their contact with their people that occasions of sin may be found even in forms of amusement that are innocent in themselves. Few communities there are that do not boast of a dance hall and unfortunately there is, according to newspaper reports, an inclination to make these places a substitute for the saloon.

With the approach of summer, thousands of Catholics everywhere in the United States will prepare to spend their week-ends at lake resorts. Doubtless they will investigate before they leave and arrange to attend Mass on Sunday, but thousands of their children will attend public dances on Saturday night patronized by all sorts of persons whose only ticket of admission will be a make-up box and a liberal amount of glostoria for their hair. The good influence of months of regular life in school will be destroyed by a few weeks of contact with others whose only thought is dissipation.

Standing for any sort of restraint is of course old-fashioned, but at the same time it happens to be Christian and Catholic. The event will often show that refusal of restraint now will mean much bitterness and unhappiness later. The old-fashioned "everybody is doing it" isn't worth anything. It is occasionally well for Catholics to realize what it means to be soldiers of Christ, the dignity to which they were elevated when they received the Sacrament of Confirmation. You can't be a soldier and always do as you please.

APPRECIATION.

At a Communion Breakfast, attended by the members of a council of the Knights of Columbus, New York City, the Knights were addressed by Samuel D. Levy, Justice of the Children's Court of New York. The Justice, after declaring that he was a Jew but that he felt grateful for the work that his Catholic neighbors were doing, stated: "We hear a great deal about 'toleration,' but I would like to substitute the word 'appreciation.' I do not tolerate you. I appreciate you and what you are doing and I hope you appreciate me."

Justice Levy's point is well made. Since to tolerate means "to allow so as not to hinder; to permit, as something not wholly approved; to suffer; to endure; to admit," it is evident that a spirit of appreciation toward the beliefs and practices of another approaches the ideal of Christian harmony. We should strive to discover sincerity in the actions and opinions of our neighbors unless they prove the contrary.

THE CATHOLIC PRESS.

Experience, in every age and every country, has proven that intelligent, zealous and effective lay-leadership in the Church has existed only where men have experienced a deep love for the Church, a love engendered by a knowledge of Her doctrines, Her history and Her practices. Speaking of the need of a workable and working lay-apostolate, the Most Rev. Archbishop McNicholas, of Cincinnati, has said: "This is not attainable unless one becomes a reader of the Catholic press, becomes intimate with the pronouncements of the Pope, the activities of the hierarchy of his own country, and the affairs of the Church in this and other countries."

CONSECRATE YOUR FAMILY TO THE SACRED HEART.

A practice that has met with a whole-hearted response and one that is productive of much good is the consecration of the family to the Sacred Heart. Not only does such consecration promote a spirit of piety in the home and mould the family ties of love more firm, but it counteracts sin and indifference, subtly attacking the home through the spirit of dissipation and worldly-mindedness.

June is the month of the Sacred Heart. Honor His Heart as the symbol of the Savior's love for you.

Readers Speak to Readers

Holly Bluff, Miss., May 9, '28.

My dear Father:

In the issue of O. S. V. for April 29 J. M. C. of Louisville offers "a little criticism of the recent change adopted in the reading matter of the first page."

Regarding the columns, "O. S. V. Outlook," "Station O. S. V.," and "Best News of the World Condensed," J. M. C. fails to see that these writings can benefit the reader spiritually. He speaks of articles formerly published in this space, and says they were articles that made the Catholic reader know and love his faith better and made many a convert to the faith.

While the "Outlook" and the "News" columns may, in spite of their very interesting matter, be somewhat out of place in Our Sunday Visitor, it never occurred to me to regard them in that light. Though I readily agree with J. M. C. in his belief that articles dealing with virtues, morals, faith, etc., might possibly be of more benefit to readers, Catholic and non-Catholic alike, I am inclined to think that J. M. C. is quite wrong in his judgment of the value of the "Others Broadcasting For Us" column. If J. M. C. is a convert to the Faith, he has apparently forgotten that our separated brethren prefer to believe what our "enemies" say about us, rather than to accept as truth the things we say about ourselves.

Having been confined, for a time, to the narrow limitations of a denomination, I can vouch for the truth in the statement that a good word from without often has more weight with denominational members than whole volumes of truth from within, for the very simple reason that a denominationalist invariably has more confidence in his own parson than he has in a Jesuit. Being a member of a Protestant family, and a resident of a strictly Protestant community, I am aware that this is the rule and not the exception. I am convinced that the Protestant who reads "Faith of Our Fathers" and Conway's "Question Box," after he has read "The Fairest Argument," will derive much more benefit from the first two books than the Protestant who has never read the latter could possibly derive from any books, or articles, by Catholics dealing with virtues, etc.

Even in the ranks of the "born" Catholics there are those who would derive untold benefit from the "Fairest Argument," and the "Station O. S. V." column of Our Sunday Visitor.

I like the SUNDAY VISITOR and I like all of its columns. There is nothing published in the paper that is not read by me, unless, of course, I am unfortunate enough to miss a copy now and then. I, for one, am mighty glad of the change adopted for the purpose of allowing space on your first page to be devoted to articles that offer conclusive proof that even our separated brethren cannot ignore the virtues, morals, etc., that are always to be found in abundance in that depository of spiritual treasures Our Blessed Lord left to the care of the Apostles and their lawful successors after He had founded it upon "a Rock"—the depository which has been called throughout the ages the Catholic Church.

It is quite possible that I am wrong. I have been wrong before. But it seems to me that the Reverend editor displayed untold wisdom and rare good judgment by his selection of the new column, "Station O. S. V."

I wonder what other converts think about the column?

Respectfully yours,
F. W. S.

New Orleans, La., Apr. 23, 1928.

Reverend Father:

I receive Our Sunday Visitor each week from our Cathedral parish (Lafayette, La.), where the pastor distributes around 200 copies "gratis" each Sunday. I take this opportunity to offer you sincere congratulations on the good work being accomplished by Our Sunday Visitor. I have always been fond of your paper and have always found matter for serious thought, especially in the articles carried on the front page.

Thanking you in advance, and wishing you very great success in your noble work, I remain,

Sincerely yours in Christ,
F. C. K.

Chicago, Ill., April 27, 1928.

Gentlemen:

I have noticed that you are publishing something concerning the Mexican situation in practically every number. I am a Mexican myself and appreciate very much this work of yours in favor of us, faithful Catholics of Mexico. We firmly trust in God that our situation will improve soon.

Sincerely yours, C. F.

THE COUNTRY PARISH

By the Rev. Edwin V. O'Hara, LL. D., Director, Rural Life Bureau, Social Action Dept., N. C. W. C.
Author of "The Church and the Country Community."

THE RELIGIOUS VACATION SCHOOL.



Rev. E. V. O'Hara LL. D.

One of the most pressing problems of Catholics living in country communities is the religious education of their children. Of course in many places there are excellent parish schools. But the vast majority of country communities in the United States have no immediate prospect of parish schools because the number of families living within a school radius is too small to support a school, and moreover the number of teaching Sisters is not sufficient to supply teachers. It is estimated that there are ten thousand parish and mission churches in the United States without Catholic schools.

It is to help meet this situation that the Catholic Rural Life Bureau suggests the establishment of religious vacation schools, in which the children may be gathered during the summer for systematic religious instruction every forenoon for a month. The session will begin with Mass when possible and then, catechism, Bible history, lives of the Saints, sacred singing, serving at Mass and other classes will occupy the morning, leaving the children free in the afternoon for home employment.

Last summer these schools were held in forty different dioceses and many thousands of children were given systematic religious instruction by this means. It is better to develop means of religious education in your own community than to move the family to town to secure these advantages.

In future issues of Our Sunday Visitor I shall be pleased to answer any questions about Religious Vacation Schools that may be addressed to me. REV. EDWIN V. O'HARA,
Catholic Rural Life Bureau,
Eugene, Oregon.

Three Fountains of Spiritual Joy—Religion, Nature, Work.

(Continued from Page Three)

social upheaval, and alas! of little faith.

And such an appeal for deeper and more lasting joy is sorely needed, in what Bishop Keppler calls our "joyless time." There is indeed a wild race for pleasure and sensual excitement. But often these very pursuits at the end only intensify sorrow and sadness in many a heart. The happy Middle Ages spoke of a merry "Easter Laughter." Those ages realized the meaning of rising with the Lord Christ from sin to a new life of grace and spiritual freedom. But today large sections of society do not know how to enter into the spirit of the great feasts of the Church and do not heed its message of "Rejoice, again I say, rejoice."

And yet there are few points in the external discipline and observance of the Catholic Church that appeal so much to our sense of the fitness of things and answer so readily to one of the needs of the soul, as her beautiful succession of feasts and fasts, of days of gladness and days of penance, during the course of the ecclesiastical year. An unbroken run of festive days, a perpetual chanting of the hymn of praise, a constant repetition of the alleluja of the rejoicing heart, —would they not lose their intended effect upon souls which often feel the pangs of sorrow and upon minds which are mystified by the problem of suffering? And so, our holy Mother the Church, who guides us sweetly yet intelligently through the pilgrimage of weary years upwards to the mountain of God, has made provision in her liturgical observances for the variant moods of souls. Now she bids her children look up to the celestial mansions and to be glad in seeing the glory of the blessed; now she exhorts them to look down to the brethren suffering in Purgatory. The hosanna of jubilation must be followed by the "Miserere" of heartfelt sorrow; the anthem "He is risen" is preceded by the equally impressive "Memento mori."

The palm of victory is distributed to the faithful only after their foreheads have been sprinkled with the ashes of penance. David's song, "In Thee, O Lord, have I hoped," has hardly been completed before we hear his plea for mercy: "Out of the depths I have cried to Thee, O Lord." The echoes of the "Magnificat," wherein the Virgin Mother tells of her exaltation above the princes of earth, have not yet died away, and we hear the plaint of the "Stabat Mater," which speaks of the sword that brought agony to her Mother's heart.

Children of the Church Militant, you see how your mother makes provision for every note of joy and sorrow that may flit athwart your path as you are fighting from day to day the spiritual combat and drawing nearer to the eternal hills. Rejoice and be glad because you are directed by one who understands the strange web of life which the long run of years is weaving for you. When Alfred Noyes wrote

"Under the breath of laughter,
Deep in the tide of tears,
I hear the loom of the Weaver
That weaves the web of years,"

he hints at the workings of Providence through all the mazes of life's adventures.

But the Church in her liturgical practices and discipline brings home more vividly the lesson of trust in Providence at all times. She considers the happiness and the anguish, the sunshine and the sorrow, that fall to each one as he works out his appointed task. She teaches man not to become overbearing when fortune smiles upon him for a brief space, and to keep up his drooping spirit when adversity overwhelms him. For she meets the soul with a responsive message in the day of gladness and with the word of comfort in the night of pain. If literature is a cross-section of life, depicting its lights and shadows, our Catholic ceremonies and our liturgical observances are yet more. For they go down into the heart of man and heed his deepest emotions, whether they be outbursts of radiant joy or loud cries of distress. They direct his thoughts to the throne of the Eternal Father, sanctifying the joy and lifting from him the burden of grief.

A well-known Belgian writer, Joris Karl Huysmans, who after long dreary wanderings amid strange beliefs, found his way to the Catholic Church of his fathers, has this to say about our liturgy: "That people who do not practice the Catholic religion are ignorant of the language, the vestments, the ceremonies, and the entire symbolism of the Church—this is conceivable; but it is surprising to see so many of the faithful who are regular church-goers, not acquainted with the particular meaning of the ceremonies they behold, nor with the meaning of the words and hymns they sing, nor even with the significance of the different objects and different colors which the priest uses from day to day. . . . Truly, those hardly understand the lasting joy and emotion which they would experience in following from day to day the Office of the Church,—who from not having made a slight effort, remain ignorant of the knowledge of prayers and rites."

OUR SUNDAY VISITOR does not beg, but it is willing to accept anything you may care to give for



The Catechists' Training School.

A Little From Many Helps

The Cost of the Catechist Training School—$245.000.00.

Promised by Californian	$100,000.00
Collected to date	$ 80,211.59
Total	$180,211.59
Balance Due	$ 63,788.41

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school at a cost of $20,000 a year.

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help.

ALL IN THE DAY'S WORK

This morning's mail brought us the good news that Senor G had arrived safely at his home in Mexico. It is now six weeks since he came to our house and asked for a letter of recommendation which would help him to secure employment in the steel mills. But his bulging eyes, his sunken cheeks, his stooped shoulders, his emaciated frame, and faltering footsteps all told us that work for him was out of the question. We took him to see a doctor who confirmed our belief that the man was in the last stages of tuberculosis. We translated into Spanish the doctors diagnosis of the case; explaining that he would not be able to live in this climate. The doctor advised that we get somebody to accompany him and send him back to Mexico, where with favorable weather, he might have a chance to live.

On hearing this the poor man said to us in Spanish: "Would you please ask the doctor if I might work for just a short time before I go back? It is ten months since I left my wife and my two little girls and came to this country seeking employment. I have not been able to get a day's work and I can't go home without a cent or a little present for my dear ones." We knew it was useless to put such a question to the doctor, but, to satisfy him, we did as he wished. "Oh, no!" said the doctor, "he can't work!" We didn't need to interpret the doctor's answer. The poor man shook his head and said: "Well, God did not will that I work in this country."

The doctor gave him a prescription to relieve his cough and we drove over to the drug store and had it filled. While waiting, he consented to return to Mexico as soon as arrangements could be made. From whence we would get the means for transportation, was a mystery to us, but we just told Our Dear Mother Mary that She had to get it for us somehow. Thru' local Tubercular authorities, we could get half-fare prices to El Paso, and it would cost fifty dollars to go from there to his home in Jalisco. Then, what about the fare for the companion, their berths, their meals, etc.?

Soon the druggist had the medicine ready. We then drove over to the place where Senor G was staying. On the first floor of the house there was a pool room and restaurant. The proprietor of the pool room had three very poor cots in the basement and he let Senor G use one of them. This certainly was not the place for a sick man. We asked him if he got enough to eat. He answered: "Some days I get one meal and some days two." And for ten months the poor man had been begging his bread and it was now easier to fast than to beg three times a day!

So we went back home and wrote a few letters to folks who have hearts full of golden charity, asking them to help us send this man back to his family. That done, we searched thru' Mission Boxes for clothing—everything was needed from hat to shoes.

In about forty-eight hours we received responses to our appeals. A few of our Mexican ladies went house-to-house canvassing among the Mexicans in Gary and obtained fifteen dollars towards his railroad expenses. We did not obtain enough for a companion, so we sent the poor man alone, not knowing whether he would reach his family alive. He wished to go to Mass and receive Holy Communion on the Feast of St. Joseph, so we made arrangements for his departure the following day.

Senor G.'s conduct during his stay at Gary was most exemplary. He was always at Sunday Mass—always at Rosary devotions Sunday nights—always at Holy Hour on Thursday evenings—and, besides, he made a daily visit to the Blessed Sacrament.

INFLUENCE OF ROME DURING THE MIGRATION OF NATIONS.

(Continued from Page Three)

old trouble recommenced. The Goths again became restless and now they are no longer irreligious mauraders but tinged with Christianity. Hitherto the great figures were men who at least bore Roman names, but with the accession of Arcadius and Honorius the Empire enters under a new phase with the real leaders, foreign in name and descent.

(To be concluded)

Immediate Preparation for the Saviour in Israel.

(Continued from Page Three)

Hebron and Juttah were after the Babylonian captivity situated in Idumea and no longer inhabited by Jews, but by Idumeans.

Zachary might have claimed distinction. He was priest, and was married to one of the daughters of Aaron, which supposedly conveyed twofold honor. That he was surrounded by relatives and friends, and that he was well-known and respected throughout his district, appears incidentally from the narrative. (Cf. Luke 1:10. Cf. Sepp, op. cit., I. 25 f.)

(To be Continued)

PATRONIZE OUR ADVERTISERS.

Catholic Schools
Academies : Colleges : Universities

1808 1928
MOUNT SAINT MARY'S COLLEGE
EMMITSBURG, MARYLAND
Conducted by Secular Clergymen, aided by Lay Professors
Courses: Classical, Scientific, Pre-Medical, Pre-Legal, Pre-Dental, High School
Rt. Rev. Monsignor B. J. Bradley, LL.D., President
For Catalogue, Address Registrar

YOUR LIFE WORK
Will you be a priest or brother? The Fathers of the Third Order Regular of Saint Francis of Assisi are in need of vocations to the Religious Life. Free burses to worthy applicants. Write for booklet. Address: Dean of Raymond Hall, Loretto, Pa.

ST. GEORGE CAMP for Girls
In Southern Wisconsin
Chicago Office, 4545 Drexel Blvd.
Madeline Seymour, Director

GREATEST NOVENA TO ST. ANTHONY

The greatest and most popular of all the Novenas to St. Anthony during the course of the year is that which immediately precedes his Feast, June 13th. It will be celebrated solemnly by the Franciscan Friars of the Atonement at the Saint's Graymoor Shrine beginning on the night of Monday, June 4th. There will be Solemn Benediction of the Blessed Sacrament every morning, and there will be a High Mass every morning for the intentions of all Clients of the Wonder Worker of Padua who send their petitions to Graymoor for presentation at St. Anthony's Shrine.

St. Anthony is the Saint of the People. He has been very popular with all classes of men in every part of the Christian world ever since he expired.

St. Anthony died in the Hospice of the Poor Clares just outside the gates of Padua on Friday, June 13, 1231. On the following Tuesday his coffin was borne by the burghers and members of the University of Padua, followed by the bishops, clergy and brethren of St. Francis to the Church of St. Mary in the city. The procession was the occasion for many miracles. Those afflicted with infirmities of every kind were restored by touching the coffin of the Saint. His tomb almost immediately became the center of pilgrimages from every part of Italy, and so many favors were wrought through his intercession that a petition was presented for his canonization by the Bishop of Padua. Eleven months after St. Anthony's death, on Whitsunday, May 30th, 1232, the Sovereign Pontiff pronounced the solemn decree enrolling him among the Saints of the Church.

For Seven Hundred Years St. Anthony has spent his time in Heaven interceding for and helping those on earth who invoke his aid; and next to Our Lady and St. Joseph he continues to be the most invoked Saint in Christendom.

Not least among the centers of devotion to St. Anthony in the New World is his Graymoor Shrine. Those desiring to participate in St. Anthony's Greatest Novena of the Year at Graymoor are invited to send their petitions without delay to

ST. ANTHONY'S GRAYMOOR SHRINE,
Drawer X, Peekskill, N. Y.

BOYS AND YOUNG MEN!
Are you doubtful about your vocation?
Are you desirous to enter th religious Brotherhood?
Are you interested in the instruction of youth?
Write today for booklet. Price ten cents.
The Brothers of the Congregation of Holy Cross
Sacred Heart College Watertown, Wisconsin

WHY NOT INVEST FOR LIFETIME AND ETERNITY?
If you do,
You will receive a high rate of interest (5-7%) as long as you live.
You will know what your money is doing; now and after your death.
You will share in the noblest work on earth, the saving of immortal souls—through our Annuity-Plan
Write for particulars, stating age. Address
REV. B. J. BONK, S. V. D., TECHNY, ILL.

To Those Desiring
SAFE INVESTMENTS
We recommend and offer for sale
Notes on
Catholic Church Property
In denominations of $500 and $1,000
JOHN A. SCHMIDT & CO.
10 SOUTH LA SALLE STREET
CHICAGO
Telephone Dearborn 7380

Shrine of the Little Flower of Jesus
CARMELITE MONASTERY
160 Rhode Island Ave. N. E.
WASHINGTON, D. C.
Novena Devotions—Beginning the 22nd of each month at 8 o'clock P. M.
Send in your intentions and petitions for favors.
"I will spend my heaven doing good on earth."
—St. Teresa of the Child Jesus.

Wedding Invitations for Brides!
We furnish printed wedding invitations on high-grade white panelled stock, printed in Old English type, inside and outside. Size 5¾ by 6¾. Envelopes plain. Orders sent postpaid.
50 for $8.85 100 for $12.50
OUR SUNDAY VISITOR
Huntington Indiana

Have You Your Copy of
DEVOTIONS TO ST. ANTHONY
?
This little booklet of 24 pages and attractive cover contains full devotions and prayers to this favorite saint. It includes a story of his life, novena prayers, hymns—everything you will want to know and read concerning St. Anthony and the devotions to him.
May we send you a copy postpaid for just 15c? You can obtain 5 copies, postpaid, for 50c. Order now.
OUR SUNDAY VISITOR Huntington, Ind.

SOUTH BEND NEWS

St. Joseph's Academy Graduation June 12

Rev. W. A. Moloney, C. S. C., to Deliver Commencement Address and Confer Diplomas.

Nine young ladies who have completed the high school course at St. Joseph's Academy, South Bend, will receive diplomas at the annual commencement exercises which will be held Tuesday evening, June 12, at St. Patrick's hall. The Rev. William A. Moloney, C. S. C., rector of St. Patrick's church, will confer the diplomas and deliver the commencement address. Miss Henrietta Wieczorek, secretary of the class, will give the salutatory and Miss Elsie Humphrey, vice-president, has been named valedictorian.

Other features of the program will include vocal and musical selections, special dance numbers and the following essays by members of the graduation class: Class History by Miss Margaret Bartholomew; "Father Knows Best," Lucile Haney; and "Joyce Kilmer," Miss Bartholomew.

Miss Elvera Lytle, class president, was honored last Sunday when, as May Queen, she crowned the Blessed Mother's statue at St. Patrick's church. Graduates and Juniors formed a court of honor for the evening event.

The Baccalaureate sermon will be delivered by Father Moloney, C. S.C., at St. Patrick's church, June 10, 10:30 a. m.

The alumni reception at the Academy, on the evening of June 13, featured by a program and the serving of refreshments, will bring the three days' festivities to a close.

Graduates of the 1928 class include: Miss Elvera Lytle, Miss Elsie Humphrey, Miss Henrietta Wieczorek, Miss Flora Mooney, Miss Leona Bosell, Miss Lucile Haney, Miss Margaret Bartholomew, Miss Catherine Molnar and Miss Virginia O'Connor.

Sacred Heart School Graduation June 10

Rev. G. LeCoutere to Deliver Address and Confer Diplomas.

Eleven eighth grade pupils will receive diplomas at the annual commencement exercises of the Sacred Heart school, South Bend, which will be held at the parish hall on the evening of June 10. The Rev. G. Le Coutere, pastor, will deliver the address and confer the diplomas, following a delightful program of music, drama and song which will be presented under the direction of the faculty, the Dominican Sisters.

A special feature of the entertainment will be a four-act drama, "The Witch of Bramble Hollow," with Mary Orient in the title role. She will be supported by the following cast: Clara Hennion, (Maurine, Queen of the May); Emil De Craene, (Father Tom); Flavie De Vleeschow, (Leonine, known as Gyp); Leo Dutrieux, (Gereldus); Edmund Coddens, (Esgereldus); Joseph Hinnion, (Zeento); Andrew Batcleer, (Cardine); Andrew Richamboe, (Zingerellus).

Included among the picturesque scenes of the play will be the crowning of the May Queen and a May Pole dance, with a number of little ones acting as pages and flower girls.

Other numbers of the program, which will be participated in by various representatives of the different grades, include: Welcome chorus; The Kiss of Spring (piano solo), by Marjorie Hunt; Upside Downy Land (song); Butterfly Dance and Song; The Tall Top Hat, (reading); Piano and Violin selection, "Over the Waves," by Madeline Cornelis, Frank Fenske, Neil De Jack and Carl De Craene. A chorus by the graduates will conclude the program.

Members of the 1928 class include: Andrew Batscleer, Florine Caenepeele, Edmund Coddens, Emiel De Craene, Andrew Delchambre, Leo Dutrieux, Joseph Hennion, Robert Lanckswaerdt, Julia Meuleman, Clara Steyaert and Maurice Stofflen.

Eleven Nurses Are Graduated

The Rev. P. J. Carroll Gives Address At Exercises

Before a large attendance of relatives and friends, 11 students of the Nurses' Training school were graduated in the Chapel of the Little Flower, St. Joseph's hospital, South Bend, Thursday night. The Rev. P. J. Carroll, C. S. C., vice president of the University of Notre Dame, delivered the main address, and the diplomas were distributed by Monsignor Osadnik, who, with the Rev. Hugh O'Donnell, C. S. C., of the University of Notre Dame, gave the solemn benediction. The Rev. William Thillman, C. S. C., chaplain of the hospital, who was master of ceremonies, and the Rev. William Minnick, C. S. C., were also present on the altar. Mrs. Walter Bryan, North Shore Drive, gave several vocal selections, and the services were completed with the singing of the benediction by the student body of the St. Joseph's Hospital School for Nurses.

Members of the class include: Eleanor Casey, Winifred Fanning, Marian Sutton, Marguerite Cooney, Eleanor Little, Lenore Bloomer, Elizabeth Buckner, Malania Szeeckley, Natalie Kolski, Dorothy Stapish and Ruth DeLashmutt.

Included among the various social functions which were tendered the class during the past week were a dinner and dance, Monday night at the Arabian Nights cafe by the Alumni Association, a Sodality by the Children of Mary, a banquet by the Sisters of the hospital and the concluding festivity Saturday evening, a dance at the Knights of Columbus Home.

St. Mary's Honor Students Selected

Because of her unusually high scholastic record during her four-year college course at St. Mary's, Notre Dame, Miss Florence Quinn of Massillon, Ohio, has been named valedictorian of the 1928 senior class. Miss Helen Cartier of Chicago is class essayist and Miss Katherine Terry, president, is class poet. All three young women will appear on the commencement program which is scheduled to take place June 6

Miss Mary Virginia Rosenfeld, of Indianapolis, received first place in a poetry contest honoring Memorial day, with her poem, "Death is Kind." The poems were submitted by members of the junior class to the president, Mother Pauline. Miss Catherine Lytle, of South Bend, won second place; Miss Leona Burrill, of Joliet, Ill., received first honorable mention, and Miss Priscilla O'Brien, of South Bend, second honorable mention. The poems were read at the Memorial day ceremony Sunday. The annual procession to the St. Mary's cemetery was a feature of the day's services.

St. Joseph's Academy Wins the State Cup

St. Joseph's Academy of South Bend has been awarded the state cup given by the Exchange clubs of Indiana in the state playwriting contest conducted by the Indiana Tuberculosis association for the best play written by High schools in Indiana during the school year 1927-28.

The local play, which is entitled "Brain Fever," will be presented by the original cast at Lafayette, about June 15. The cast, composed of seniors and juniors at the academy, includes Kathleen Durkin, Lucile Haney, Daniel Richardson, Mary Grace Tilly, Charlotte Fagan, Alice Cool, Angela Hertel, Lucile Remley, Helen Staunton and Marie Cooney.

BLOSSOM TIME DANCE AT ST. STEPHEN'S

More than 300 guests attended a "blossom time" dance sponsored by the members of the St. Stephen's society in the St. Stephen's auditorium Thursday evening. Attractive floral decorations and novelties suggestive of spring were used throughout the auditorium. The program of dances was played by the Indiana Six orchestra. The proceeds are for the benefit of the St. Stephen's church. Miss Anna Mae Suly was general chairman of the affair.

St. Mary's Will Graduate June 6

Bishop Finnegan is to Preside; Seniors to Have Busy Week

With the Rt. Rev. George J. Finnegan, D. D., bishop of the Helena, Mont., diocese, formerly vice-president of the University of Notre Dame, presiding, the 72d annual commencement of St. Mary's college will be held Wednesday morning, June 6, at 9:30 o'clock in St. Angela's hall.

Bishop Finnegan will confer degrees upon the graduates and will also deliver the commencement address. The valedictory will be delivered by Miss Florence Quinn, of Massillon, O., and musical numbers by the St. Mary's Glee club and orchestra will complete the program.

Baccaulaureate June 3

Baccalaureate Sunday will be observed June 3 with a solemn high Mass at which the Rev. V. F. Kienberger, O. P., will give the sermon.

Among the candidates for graduation are the following: Miss Harriet Barber, of South Bend; Miss Eleanor Blatterman, of St. Louis, Mo.; Miss Helen Marie Burke, Chicago; Miss Ruth Callaghan, Bellevue, O.; Miss Mary Zula Carrico, Granger, this county; Miss Helen Cartier, Chicago; Miss Edith Conaton, Cleveland, O.; Miss Louise Cotton, Indiana Harbor, Ind.; Miss Marie DeBrul, Cincinnati, O.; Miss Celas Frechill, Melvin, Ill.

Among Candidates for Degrees

Miss Mary Glasscott, Michigan City, Ind.; Miss Rachael Heintz, Joliet, Ill.; Miss Marie Hickey, Midland, Mich.; Miss Virginia Jobes, Indianapolis; Miss Mary Kelley, Grand Rapids, Mich.; Miss Myrtle Kramer, Minster, O.; Miss Mary Katherine Krauss, Ogden, Utah; Miss Anna Louise Maloney, Gary, Ind.; Miss Catherine Rose Martini, Stevens Point, Wis.; Miss Ruth McBride, Ogden; Miss Irene McCague, Manhall, Pa.; Miss Alice McCarthy, Davenport, Ia.

Miss Gertrude McKinnon, Detroit, Mich.; Miss Frances Rose Meyer, Chicago; Miss Helen Mueller, Park Ridge, Ill.; Miss Christine Nagel, Detroit, Mich.; Miss Barbara Ollar, Castalia, O.; Miss Margaret Pearson, Washington; Miss Eleanor Proctor, Elkhart, Ind.; Miss Florence Quinn, and Miss Patricia Roark, Macomb, Ill.; Miss Ruth Russow, Chicago; Miss Mary Romona Schroeder, Minneapolis, Minn.; Miss Gwendolyn Swigensticker, Boxilog, O.; Miss Margaret Smith, Eureka, Ill.; Miss Kathryn Sullivan, Pittsburgh, Pa.; Miss Katherine Terry, Kewanee, Ill.; Miss Margaret Thomas, Chicago; Miss Irma Thompson, Chicago; Miss Mary Emmons Wilcox, and Miss Glenyce Woodward, South Bend.

ST. MARY'S ACADEMY TO GRADUATE 32; WOOTEN TO SPEAK

Thirty-two young women will be graduated from St. Mary's academy Monday evening, June 4, at 7:30 o'clock in St. Angela's hall at the college, with Judge Dudley G. Wooten, LL. D., professor of law at the University of Notre Dame, as the speaker. The Rev. Joseph Gallagher, C. S. C., resident chaplain at St. Mary's, will confer the diplomas to the young women, who have completed the four-year academic course.

Two Honor Students

Honor students of the class are Miss Marion McGuire, of Chicago, who has the highest scholastic standing in her class for four years, which merits the valedictory, and Miss Justine Perry, of Pontiac, Mich., who is class essayist.

MISHAWAKA NEWS

First Communion At St. Monica's and St. Joseph's Churches

Both St. Monica's and St. Joseph's churches, Mishawaka, observed First Communion day last Sunday, May 27. At St. Monica's 48 children, twenty-three girls and twenty-five boys, approached the Holy Table for the first time at the 7:00 o'clock Mass celebrated by the pastor, the Rev. John F. Kohl.

The class at St. Joseph's, numbering forty-three children, fifteen girls and twenty-eight boys, included:

Aloysius Boehlein, Fred Boehlein, Francis Bueche, John Bultinch, Henry Buraczewski, Charles Chamberlain, Walter Ciszczon, Stanley Ciszczon, Charles Ferretti, George Fern, Edward Gray, Carl Heick, Hulbert Harmi, Peter Hulecka, John Huma, Richard Lenhard, Richard Stine, James Stoner, Richard Leyes, Louis Makielski, Edward Maculski, Richard Riley, Regis Schumacher, Joseph Trippel, Robert Trippel, Casimir Truhowska, John Trufley, Harold Van Rie, Anna Campanale, Mary Dainelli, Harriet Eberhardt, Marjorie Fore, Betty Gehl, Margaret Kearney, Mary Ellen Klein, Winifred Master, Dorothy McLaughlin, Helen Meixel, Regina Pawloska, Betty Weinkauf, Lillian Weinkauf, Geraldine Killenberger, Velma Coessens.

St. Monica's first communicants include:

Thomas Abberger, Robert Eberlein, Rupert Eberlein, Eugene Eckstein, Joseph Fotia, John Joyal, Anthony Kalil, Peter Kalil, Lawrence Kuhn, John McCarey, Leo Michaels, Moses Mickels, Donald Moore, Thomas Murphy, Louis Paluzzi, Louis Parucker, Arthur Rowe, Sam Sanicaus, Maurice Stockberger, Peter Sostack, Alphonse Szepp, George Tavernier, John Whitaker, Bert Zelasko, Stanley Zelasko, Rose Blasko, Ruth Bickel, Grace Cook, Evelyn Cukrowicz, Anna Dosmann, Emma Dhaene, Doloris Francis, Helen Fuzy, Joan Gnivecki, Thera Gooley, Helen Klodlick, Frances Kuhn, Mary Claudia Masten, Irene Raderstorf, Rose Rospopo, Helen Sanicaus, Agnela Stiglitz, Catherine Stoechkinger, Irene Tavernier, Frances Tavernier, Vera Vander Heyden, Helen Walsh, Catherine Zirille.

St. Monica's to Graduate 27 Pupils

The Rev. John Kohl Will Deliver Address and Confer Diplomas

Twenty-seven eighth' pupils of St. Monicas' school, Mishawaka, will receive diplomas Sunday, June 10, in the parish church following the seven o'clock Mass. The Rev. J. F. Kohl, pastor, will deliver the commencement address and present the diplomas.

The graduates of the 1928 class include: Sylvester Bohdan, Arthur Burns, Theophil Cukrowicz, Bede Joseph, Joseph Landgraf, Arthur Love, Robert Primmer, Leo Raab, John Rupchock, Andrew Rupchock, Charles Zeiger, Catherine Arata, Lillian Besinger, Helen Budzin, Ermelinda Eberlein, Mary Joyal, Mary Kalil, Rita Kuhn, Evelyn Miller, Gertrude Burggraf, Anna DiFiori, Louise Muinch, Angeline Otolski, Bertina Portolese, Mary Prucinsky, Mary Schroeder, and Ruby Shafer.

Many Palmer Awards At St. Joseph's School

Students of St. Joseph's school, Mishawaka, who recently received Palmer awards from the A. N. Palmer Co., include: "Honor Writing," Palmer Button—grades three and four—Darwin Patterson, Regis Lang, John Pawlowski, Stanley Jaslewicz, Wilfred Doll, C. Stowell, Marjorie Williams, Mary Major, Mary Steinhauser, C. Heintzberger, A. Gerstbauer, F. Ganser, Rose Mary Mecklenberg, Virginia Doll, H. Elinski, G. Krillenberger, I. De Prato, Pauline Trulley, Rosanna Palucki, J. Micinski, D. Vande Walle, Coletta Gerstbauer, Albert Liepold, Joseph Jasiewicz, Joseph Barbers, Jeane Gray, Lawrence Cyr, Felina Garna, Alberta Heintzberger, Eva Pobiedzinski, Mary Meyerhoefer, Cecilia Lukowska, Geraldine Hornung, Bessie Patterson, Helen Boehnlein, Jean Vogler, and Virginia Ernst.

"Progress Pin" grades six and seven—Carl Hums, George Gray, Gerard Canfield, Anna Ferrari, Sallie Major, Mary Kalicsak, Leona Van Rie, Marie Ellison, Mary Eberhardt, Elizabeth Bueche, Adeline Lollmann, Anna Tribalski, Winefred Schmitt, Irene Raab, Catherine Major, Emily Lipowska, Elizabeth Gleissner, Annette Beuche, Agnes Meixel, Eleanor Doll, Alice Brown, Marie Van Belleghem, Longinia Pobiedzinski, Catherine Micinski, Sophie Lukowska, Stella Truchowska, Julia Liepold, Bernadette Schumacher, Vivian Simon, Martha Van Hove, Marie Hulecka, Antoinette Claeys, Dorothy Smith, George Deitchley, Catherine Sahne, Elizabeth Kranitz, Irwin Beuche, M. Eberhardt, Armando Gardini, D. Meyerhoefer, Naomi Bueche, Jerome Nix, Chas. Stine, Richard Mecklenberg, Henry Heinszberger, Paul Bellovics.

"Final Certificate"—Margaret Hardy, Jeanette Cyr, Marion Wurz, Genevieve Truchowska, Josephine Dallal, Lester Robison, Martha Stowell, Marion Biltz, Mary Pobiedzinski, Louis Baldoni, Hortense Rogiers, Margaret Weaver, Mary Louise Parent, Loretta Van Rie, Mary David, Margaret Major, Marian Kearney, Clarence Schumacher, Angela Vande Walle,. Katherine Toiske, Margaret Vander Wende, Susan Mary Riley, Victoria Janczyke, Louise Schindler, John Decker, Mildred Gerstbauer, Mary Barbera, Geraldine Evans, Joseph Leyes, Louis Moraschi, Virginia Raugh, Clem Canfield, Lawrence Ransberger, Joseph Jacobs, Margaret Kranitz, and Gertrude Klein.

High school students who received a Student's High School Diploma for penmanship include: Germaine Rothy, Leoine Lievens, Madeline Fontayne, Stella Tribalski, Emily Kwasny, Rose Van Belleghem, Marcella Klein, Mary Klein, Cecilia Ganss, Hedwig Gorna, Cecelia Lang, Mary Gray, Aloys Purucker, Mary Van Rie Mary Boehnlein.

Commencement Program in June.

Announcement has been made by St. Joseph's faculty, the Poor Hand Maids of Christ that owing to the pretentious feast day program which was recently given in honor of St. Joseph's pastors, the Rev. John Keller and the Rev. John Bapst and also because of illness hovering in the community the commencement exercises, which will be held sometime in June, will consist of a musical program only.

ELKHART NEWS

Father and Sons Guests at Banquet

A number of interesting and timely talks featured the Father and Sons banquet held Wed. evening in St. Vincent's hall. G. N. Peterson acted as toastmaster and responses were given as follows: "Home," Fred Forbes; "Sports," Joseph Ludwig; "Education," Ed La Rocque; "Business," Philip Lynch. Mrs. Frank Schumaker favored with a vocal selection. The Rev. F. T. Seroczynski offered the invocation.

An entertaining part of the program was a playlet, "Advertising for a Husband," put on by the following members of the Vilagers: Charles Ludwig, Charles Schutt, Frank Lordloy, Josephine Gildea and Luella Newcomb.

Mrs. Isa Fischer, division captain of group 4 of the Altar Society, was assisted in serving by the following committee: Mrs. H. C. Young, Mrs. D. C. Shutt, Mrs. E. Schneck, Mrs. Frederickson and Mrs. M. Haskins.

D. OF I. AND K. OF C. PARTY

Under the general direction of Mrs. Catherine Nadolny, regent of DePaul circle, Daughters of Isabella, and Edward A. LaRocque, secretary of the Elkhart council, Knights of Columbus, the second social gathering of the Elkhart-Goshen circles and councils was held last evening at the Catholic Community Center. Bingo, cards and dancing furnished entertainment. Music was furnished by the Elkhart Harmonica orchestra, directed by Fred LaBrie. Features of the program were solos by Carl Ristland, a former first trumpet soloist with the Minneapolis Symphony, who stopped in Elkhart enroute to join the New York Symphony. He was a guest of Fred Holtz of the Martin Band Instrument Co. Refreshments were served at the conclusion of the program. Mrs. Ed Nye was awarded the door prize. On June 6, the Elkhart groups will be entertained by the Goshen groups, at St. John's Catholic hall.

"There are times when I wish I were a man," she said wistfully.

"When?" inquired her husband.

"When I pass a milliner's shop and think how happy I could make my wife by giving her a new spring hat."

DICK and DOT - - - - By the Rev. Edmond Coughlin



BURSES FOR THE PRIESTHOOD

Burses number 1, 2, 3, 4, 5, have been engaged by an individual and will be completed in five years.

Burses number 6, 7, 8, 9, 10, have been engaged by an institution of this diocese.

Burses 11 and 12 have been completed by St. Paul's parish, Marion.

Burse number 13 has been completed by Rt. Rev. John H. Oechtering.

Burse number 14 has been engaged by St. Patrick's parish, Fort Wayne.

Burse number 15 has been engaged by the Cathedral of the Immaculate Conception, Fort Wayne.

Burse number 16 has been engaged by St. Patrick's parish, Kokomo.

Burses number 17, 18, 19, 20, 21, 22 and 23, will function as completed Burses after the death of that number of annuitants.

Burses number 24, 25, 26 and 27, have been taken by a member of the Cathedral Parish, Fort Wayne.

Burse No. 28 is engaged by Mr. G aldus Bader, of Whiting.

Burse No. 29 has been engaged by St. Peter's Parish, Fort Wayne.

Burse No. 30 was engaged by the Rev. Father A. M. Ellering, deceased.

No. 31, provided by bequest of the late Frank Phillips.

Burse No. 32, engaged by St. John's Parish, Tipton.

Burse No. 33, engaged by St. Lawrence's Parish, Muncie.

Burse No. 34 has been completed by a friend.

Burse No. 35 has been engaged in honor of Rose Niezer, deceased.

Burse No. 36 has been engaged by a Mishawaka friend.

Burse No. 37 has been engaged by St. Mary's Parish, Huntington, Ind.

Burse No. 38 has been engaged by St. Joseph's Parish, Elwood, Ind.

Burse No. 39 has been engaged by St. Joseph's Parish, Hammond, Ind.

Burse No. 40 engaged by a parishioner of St. John's church, St. John, Ind.

These Burses begun or completed show that a successful start has been made, and the hope is entertained that before the end of the year, a great many parishes and individuals will have one or more Burses to their credit.

As recorded in a recent issue, the Diocese offers an annuity plan whereby any sum of money entrusted to it is secured by the resources of the Diocese and will earn six per cent interest, which will be paid to the annuitant during life-time and at his death the principal sum will revert to the Diocese. Any amount of money entrusted to the Diocese in payment for annuity during life may be assigned to a Burse.

If You Cannot Give a Boy to the Priesthood, Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from $350.00 to $400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to $4200.00 or $4800.00.

But the establishment of a $5,000.00 Burse would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Burse by the payment of $1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the $6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Burse for the education of one poor boy after another for the Priesthood.

Write for particulars.

BRIEFS

Pau.—After seventy-three years' service as organist, M. Leandre Czerniewski is retiring from active duty at St. Martin's church here.

New York.—Only two of the fifty-two plays reported upon in the current issue of the Catholic Theatre Movement Bulletin are placed on the "white list." These are "King Henry V" and "The Silent House."

Winona, Minn.—At a colorful ceremony in the Cathedral of St. Thomas here, the Rt. Rev. Francis M. Kelly, a native son, was installed as third bishop of this Mid-Western diocese last Tuesday. Besides the installing prelate, the Most Rev. Austin Dowling, Archbishop of St. Paul, many bishops and monsignori, visiting priests from throughout the Northwest, and virtually the entire clerical body of the Winona diocese attended.

Los Angeles.—A civic as well as religious program, participated in by leaders of all creeds, marked the launching last Sunday of the construction program of the new $5,000,000 Loyola University on Del Ray Hills here.

Lyhsien, Chihli, China.—As a permanent headquarters for his recently established mission territory, Bishop Melchior Sun, Vicar Apostolic of Lyhsien, native of China, has chosen the city of An Kuo, a place which is nationally famous as the center of Chinese medicine.

Quilon, South India.—After many years of hoping and planning, the Discalced Carmelites have opened a novitiate here for the preparation of Indian students. Eight postulants are ready to enter the novitiate. The Prior is Reverend F. Constantine and the Master of Novices is Reverend F. Lucas, present rector of the Quilon diocesan seminary where he has been a professor for sixteen years.

Cathedral Observes First Communion Day

Bishop Pontificates This Morning and Afternoon; Class at St. Joseph's

First Communion and Confirmation at the Cathedral of the Immaculate Conception were the occasion of services marked by especial solemnity. The Rt. Rev. Bishop celebrated solemn pontifical Mass at 8 o'clock, at which 67 little boys and girls received their first Holy Communion. In the afternoon at 3 o'clock the prelate administered the Sacrament of Confirmation to the communicants and a number of adults. This is also first Communion day at St. Joseph's church, where there are 32 little boys and girls in the class receiving at the High Mass at 8 o'clock.

NOTRE DAME PLANS THREE-YEAR COURSE IN ACCOUNTANCY

Notre Dame, Ind.—Three full years of accounting will be offered in the College of Commerce at the University of Notre Dame with the start of the 1928-29 school year, Dean James E. McCarthy has announced. This is one of the steps in the extension program for the College of Commerce being developed by Dean McCarthy and the university administration, of which the Rev. Matthew Walsh, C.S.C., is president.

Doctor: "As I said, you've just regained consciousness after the crash. I'm Dr. Peter, and—"

Victim: "Oh! for a second you gave me a shock. I thought you said you were St. Peter."—The Southern Cross.

Card Party at Sheldon

The last of a series of card parties was held Sunday, May 27, in the parish hall at St. Aloysius' church, of which the Rev. F. A. Reinwand is pastor. Prizes were awarded to the following: Mrs. F. X. Bir, August Scheer, Mrs. C. Pauff of Huntington and Mr. Kale of Fort Wayne. A social time was enjoyed by all and at the closing refreshments were served.

Announcement was made of the annual commencement exercises to be held in the parish hall Sunday evening, June 10, to which the public is invited.

DE LUXE
ESCORTED VACATION TOURS
EAST and WEST

Circle Tour of the East leaving Chicago via New York Central Lines on June 16th, including Buffalo, Niagara Falls, Hudson River and New York; thence by auto to Atlantic City, Philadelphia, Gettysburg Battlefield and Washington, returning B. & O. to Chicago. Membership limited. Reservations close this week.

DUDE RANCH VACATIONS

including tours of Yellowstone or Glacier National Parks. Horseback camping trips through Yellowstone. Enjoy the thrills of a real western vacation under perfect arrangements for comfort and convenience. Tours leave Chicago in July and August.

For Detailed Folder Write

EARLE TOURS COMPANY

P. O. Drawer 619-V *SOUTH BEND, INDIANA*

THALLEMER FUNERAL HOME

MISHAWAKA, INDIANA

SUPERIOR SERVICE AT NO GREATER COST

AMBULANCE LADY ASST.

Phone Mish. 5-0519 503 W. Third Street

Packard Pianos

"Standard of Piano Value"



A post card from you mentioning you read this announcement in "Our Sunday Visitor" will bring you catalogues, price list, and complete information relative to our Family Budget Plan for buying Packard Pianos.

Packard Pianos

Are used in nearly all Catholic Schools and Churches in northeastern Indiana.

The Musical World Recognizes Packard Supremacy

THE PACKARD MUSIC HOUSE

Wayne at Harrison, Fort Wayne, Indiana A 3457

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."





Follow our Instructions every week in order to Fortify Yourselves against the ERRORS which appear in History, False Philosophy, Novels, Magazines, Occultism, Daily Newspapers, Social Movements, Anti-Catholic Propaganda Etc., Etc.,



The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

If you have learned the lessons of Faith, under the First Commandment, you know now why you should have the virtue of Hope. HOPE, children, is a strong desire or wish for Salvation, through God's help. God placed this virtue of Hope in your souls at Baptism.

What does Salvation of your soul mean?

Can you save or help your soul without God's help?

Your body will die and go back to dust in the grave, but what will happen to your soul?

You, and God who made you, both love your soul, so how should you show your love for your soul?

Your soul will live forever and forever, and your body will die, so should you not love your soul more?

Since your body is going back to the grave, and your soul will never die, which one should you take most care of?

If you are made for Heaven with God—and you Hope to get there, what must you do?

You must never forget, children, that God made you for Himself, and not for your own selves. You may have seen some very poor house or store, which looked so poor on the outside that you did not want to go into it. But when you got inside, you found everything happy, and sweet and clean. You never thought so many nice things could be inside such a poor looking place. That is something like your soul inside your body. No matter how poor the outside may be, the soul is inside and Jesus died to save that soul. In fact, God, Who created Heaven and Earth and all things, also made each soul, and He made it for Himself in Heaven. Do you think God would make such a pretty thing as a soul is, and then forget all about it? That is why we have Hope. We Hope that God will give us Eternal Life with Him in Heaven, and that He will always help us while we are here so that we may attain that Heavenly Home.

HYMN TO THE SACRED HEART

"O Heart! Thou art holding within Thee the Law, not of the old bondage, but of grace and of pardon and of mercy.

"Who would not love the Saviour Who loves him? Who would not love Him by Whom he was Redeemed? Who would not wish to take up his abode forever in Jesus' Sacred Heart?"

A MEMORY AND A HOPE

Often 'tis true on my day's horizon
I see in the East the clouds arise,
But within my heart I carry a whisper
That brings a light o'er the darkest skies—
A MEMORY bright as the golden sunset,
A HOPE as sweet as the fields in May,
"I am going to Holy Communion tomorrow—
I went to Holy Communion today."
Many a time I am weary of labor,
Vexed with a life of work and worry,
Tired of giving myself to others,
Worn with the fret of this age of hurry—
Then o'er my heart's unquiet waters
Comes my Lord's sweet whisper to say:
"We shall meet at Communion tomorrow—
We shall meet at Communion today."
Sometimes others are rough and thoughtless,
Sometimes it may be hard and cold.
I long to pour out on the first quick impulse
All the pain that my heart doth hold—
Then my HOPE and my MEMORY blended
Plead in my soul with a note of sorrow,
"Jesus lay on your tongue this morning
Keep your story for Him tomorrow."
All day long like a ballad burden
Rings in my heart that musical chime,
All my minutes swing backward and forward
Between the bliss of two points of time—
And I know the grateful Heart on the Altar
Is touched to think my own is gay
"Just because He is coming tomorrow—
Just because He has come today."

—Selected.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

Your instructions on Faith have given you many reasons why you should have the virtue of Hope alive in your souls. Remember this always; it is necessary for you to desire what you Hope for, or you will never get it.

Though Hope has been given to you by Almighty God in the Sacrament of Baptism, must you WISH or DESIRE your own salvation?

Will God save your soul unless you desire and try to save it?

Is your soul worth saving?

What price has Jesus paid for your soul?

Is there anything more precious to you than your soul?

Salvation means "the possession of God." Do you really and seriously wish to be with God in Heaven forever? Why?

Why is there nothing greater than the Infinitely good God and the joys of Heaven with Him?

Children of your age are a little bit forgetful of the many good things of God. You are just now getting interested in the games and other things of the world. Surely you will not forget entirely how happy you were at First Holy Communion and Confirmation. Those were happy days for you, and they were days when you were very near to God and He was very near to you. Those Sacraments gave you blessings and favors and graces, which would always keep you close to Jesus, but now you are beginning to see some of the little things in the world, and they might try to make you forget God.

There is one very important thing, children, and you will realize it more when you are a little older, that your soul is of far greater worth and importance than your body, and you must watch over your souls EVERY day of your lives. This world that we live in is not to last forever. It will be destroyed and be no more, but Heaven and God and your soul will go on forever. That is why God put this virtue of Hope in your soul. He wants you to look forward to a better and a happier life with Him in Heaven. There is a great deal of happiness in this life that God has given us to cheer us on our way to Heaven.

A LESSON IN BIBLE HISTORY

Last week we learned how Saul forfeited his crown as king of the Israelites. Another king was to be appointed as his successor. Since the Israelites were the Chosen People of God, this new king should receive Divine appointment. The Prophet Samuel was again chosen to anoint the new king.

In order not to cause an uprising among the people, Samuel went to the town of Bethlehem under the pretence of offering sacrifice there. When he arrived there he ordered the sons of Isai to be called. As they passed, one by one, before the prophet, he counted seven of them, and then with his prophetic vision he asked Isai if he had no other son. He answered yes, but that he was young and was tending the sheep. The other son was sent for, and when he came, Samuel saw immediately with his prophetic vision, that this son, who was David, was the chosen prince, and Samuel immediately anointed him with oil. From that moment the spirit of God departed from Saul and rested upon David. Remember, Samuel anointed David at Bethlehem, and not only were Mary and Joseph of the Royal House of David, but Bethlehem was the birthplace of the Saviour of the world. This, we might consider the beginning of the Infinitely Wise God's revelations concerning the coming of the Messiah.

David was in the beauty of his youth, of a meek and gentle disposition and a good musician. Saul became very much vexed and often worked himself into such a frenzy that the best musicians were called in to quiet him.

David's fame as a musician was known and by the beautiful music of his harp, David quieted the passion of Saul, and changed it to quiet and to reason. In reward for this Saul made David his armor-bearer. As St. Augustine says, nothing can compare with the harmony of those sublime truths which are contained in the psalms of David; nothing can so powerfully help to drive away the spirit of pride from our hearts and awaken them to the whispering voice of heaven and virtue.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

Faith in God, the Creator and Redeemer would be required of us, even though we had no reasonable Hope for greater and more lasting things in Heaven for all Eternity. Added to the Virtue of Faith, we have also been given, out of God's love and goodness the Virtue of Hope.

Since everything that is good and really happy in this world came from God can you possibly imagine what God has created for Himself and for us in Heaven?

Have you in your heart, any desire or hope greater than the things God has promised to those who are faithful?

If so are you a true child of God? A true Catholic child?

Is it sufficient for you to merely desire this eternal happiness for your soul, or must you also have a firm confidence of acquiring it?

What must you do to attain this great good?

Is it easy to attain, or must we "work out our salvation?"

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR supply you with one. The whole Bible in good cloth, $1.75 postpaid. The New Testament, 75c postpaid.

It is surprising the answers one receives from children of your grade, regarding the teachings of Jesus Christ. Surprising, because you seem to know your Catechism so well, and still all this teaching and knowledge seems to have so little effect upon your daily lives. It has always been so because children of your age are not serious-minded. Your minds are clear, and you learn your lesson well by memory, but you do not apply these lessons to your every day lives.

There are so many distractions that Heaven seems a long way off and the pleasant things of this world seem so close and so attractive.

No person will ever tell you that the innocent pleasures which God has placed in the world are wrong. No person will ever tell you to close your eyes to the beautiful things of nature, which were created for you by Almighty God Himself. But they are only small evidences of the transcendent glory and beauty which God has created for your soul in Heaven. Do not be deceived by the things of the world, for we have not here a lasting city. Greater and better and happier things are still in store for us. People of the world, those who have no Faith and no Hope, seek their Heaven in this life. It is or at least should be different with you. If not, you are not a child of God, for you have followed the spirit of worldlings and are on the way to forgetting God and your final destiny. You must hope for Eternal Happiness and the means to attain it. In fact you are under obligation of the First Commandment of God to exercise this virtue of Hope that springs up in your soul from the great blessings given you at Baptism.

"The religious man is the only successful man. Nothing fails with him. Every shaft reaches the mark, if the mark be God. He has wasted no energies. Every hope has been fulfilled beyond expectation."—Father Faber.

What appears in these columns is for general reading in school.

INTROIT FOR THE MASS ON TRINITY SUNDAY.

"Blessed be the Holy Trinity and Undivided Unity; we will praise it because It hath shown Its mercy unto us." "O Lord, our Lord, how wonderful is Thy Name in the whole earth."

Although the Holy Sacrifice of the Mass is always offered in honor of the Blessed Trinity, a special effort is made on this day in the prayers and lessons and chants of the Church to honor this great mystery of the Trinity. This mystery is considered the foundation of our Christian Faith. The white vestments today are used not only to express joy, but also to convey the idea of the simplicity and purity of the Divine Essence.

Faith is the first condition for salvation; the first link with God. By Faith and its rewards from God we conquer our enemies and overcome all obstacles.

All through the prayers of the Church today she asks for us "firmness" in the Faith, whereby we confess Unity and Trinity. Even though the Eternal and the Infinite dazzle our reason, yet this same reason of ours acknowledges and confesses them on the Authority of God Himself. If there are things in nature and in the "ways" of God which surpass our understanding, how can we presume to discover, of ourselves, the inmost nature of this Sovereign Being?

It is through God's benefits to us that He has given us to know Him, and our knowledge of what He is came through what He gave us. He has revealed Himself to us, in part, by sending us His Son, His Eternal delight; and sending us the Holy Ghost, Who fulfills the mission for which He was sent. Our mortal eye respectfully gazes upon these Divine depths of truth, and our heart is touched by the sweet condescension of God in His creatures.

We should lovingly prize this Faith and confidently wait for that happy moment when the veil shall be removed, and we will be blessed with that eternal vision which we have believed here below.

"In the Name of the Father and of the Son and of the Holy Ghost."—Matthew 28-19.

TRINITY SUNDAY.

All good things, all perfect gifts come from God. "Glory be to the Father, and to the Son, and to the Holy Ghost." That is the prayer of praise and thanksgiving on the lips of every devout Catholic, not only on this great Feast Day, but on every day through life. It is like the Eternal Hymn of the Angelic choirs who praise the Most Holy Trinity in these words: "Holy, Holy, Holy, Lord God of Hosts." The Angels veil their faces with their wings, lest the fulness of the beauty and transcendent brightness of God overpower them. After Moses had conversed with God on the Mountain, and had received the tables of the Law, the Face of the Holy Patriarch shone so brightly that the Israelites could not look upon him. Moses had to put a veil over his head. If this reflected brightness of God, beaming from the face of Moses, almost blinded the Chosen People, can we even begin to imagine or measure the surpassing beauty and glory of God?

Puny human minds, known to many of us as great scientists, refuse to believe the revealed truths of God, just because they are not able to grasp or understand the great mysteries of God. These conceited creatures would subject the Almighty to the microscope, to acid tests, and to other human inventions, and because they cannot, they will not believe. One who has Faith, that blessing from Heaven by which we believe all that God has revealed, BECAUSE He has revealed it, surpasses all knowledge, so that the mind of a child whose soul possesses Faith, is immeasurably superior to erratic and ever-changing opinions of men.

When Sanctifying Grace is in the soul, that soul is the abode of the Three Divine Persons. It is a Blessed Union, a union that brings us to the adoption by the Father, to brotherhood with the Son, and on to our eternal inheritance. When Sanctifying Grace is driven from the soul by mortal sin, Satan sets up his throne in the soul from which the sinner has driven God. God came to the soul out of His great love and generosity. Though the sinner repent of his sin, it is only through another gratuitous act that God returns to the soul, bringing again all His graces and virtues. Is it not reasonable to conclude that a soul which is continually driving God out, then inviting Him back, over and over again, would eventually become very weak in Faith, and, in the end, perhaps die before God had returned to the soul?

Beware, then, dear children, of the attacks made by Satan and the so-called wise men of the world upon your Faith. Beware of your own weaknesses lest your summons come when Satan, rather than God, is reigning in your souls.

Relics are the parts of the bodies of Saints, as the fingers, bones, and those things that belonged to the Saints during their lifetime.

FEAST OF CORPUS CHRISTI THURSDAY.

Union with God, children, is the one great object of religion. And the Holy Ghost, Who directs and guides the Church, has already brought us to a better appreciation of this great Union, by teaching us about the Mysteries of Easter, of Pentecost, and the Trinity. Now the Holy Spirit, by the Feast of Corpus Christi, shows us how we can establish that perfect Union even in this life, through the Holy Eucharist.

Corpus Christi brings us the mystery of the Holy Eucharist in all its magnificence. The Blessed Trinity is the essential object of all religion and the Holy Eucharist is the best of all the means by which we can give the Three Divine Persons the worship we owe them. Putting together all the means of honoring God through His mysteries, His Saints and Angels, they could not compare with the Holy Sacrifice of the Mass offered to the Divine Majesty.

Though the study of the Sacrament of Love, the Holy Eucharist, will be taken up under the Seven Sacraments, Corpus Christi is a Feast on which we must quicken our Faith and our Love, and prepare the eyes of our souls to see more clearly the light which will be shown us through God's grace next Thursday. The reason why the Church celebrates the Institution of the Blessed Eucharist next Thursday is because the deep mourning of Holy Week prevents the Church from entering into the joys with which the commemoration of the Last Supper fills our souls. Join in the spirit of the Church on Thursday, children, preparing yourselves for the Feast by making frequent acts of thanksgiving for the Treasure hidden in our Tabernacles, and receive Holy Communion on that day with a love and fervor equalled only by that which was yours on your First Communion Day.

The cross, the anchor and the heart are the symbols of Faith, Hope and Charity.

HISTORY OF THE FEAST OF CORPUS CHRISTI.

The Blessed Juliana of Mont-Cornillion, near Liege, a religious of the Congregation of the Hospitallers, had a vision of the moon at its full, but with a hollow on its edge. For two years she saw this each time she prayed and she tried to drive away the vision. At last it was revealed to her that the hollow on the side of the disc represented the want of one more Feast in the Church Calendar, a Feast in honor of the Blessed Sacrament. The Saint was told to make this known to the world, but she, on account of her humility and timidity, could not summon courage to make this vision known until twenty years later.

Blessed Juliana made it know at last to Canon John of Lusanne. After consulting with many pious and learned theologians, the Saintly Juliana ordered a proper Office to be composed and approved. The Church at Liege not only has the honor of originating this Feast, but also the Solemn Feast of the Holy Trinity. Though the visions of Blessed Juliana occurred in the year 1208, it was not until the year 1261 that Pope Urban IV confirmed the new Feast. Pope Urban had been Arch-deacon at Liege, when Juliana made known her visions. Special and rich indulgences were granted by the Pope in order to promote greater devotion to Jesus in the Blessed Sacrament. After the death of Urban, the celebration was not generally observed, due to the disturbed conditions in Italy and the Empire. After forty years Pope Clement again promulgated the special Feast, and Pope John XXII gave to it the force of a fixed law about the year 1318.

In our devotions on this coming Thursday and throughout the eight days following we should have the intention of gaining all the indulgences granted.

Mohammendans are those who believe in God and in Mohammed, His prophet, instead of in Jesus Christ.

THE SPECIAL OFFICE FOR CORPUS CHRISTI.

When John of Lusanne had informally approved the visions of Blessed Juliana, he asked her to write the Office for the new Feast. Juliana prayed and watched for a holy man to assist her in the beautiful work of love. She could find no one whom she thought fitted for the work, so trusting in God's direction she selected a young Brother of the hospital named John, whose innocence of life had been revealed to her. John refused the work, for he knew he was an ignorant man. Juliana knew all that, but she also believed that Divine Wisdom could speak admirable things through an unlearned man. At last John consented and began his labors. Juliana prayed and John wrote. The young Brother was amazed at the progress of the Office.

He attributed all to Juliana's prayers, and each time he submitted a copy to her he would say, "This, Sister, is what Heaven sends thee; read it and examine whether I have put down anything either in the chant or the words that needs correction." It was so perfect that even the most expert critics could find nothing to change.

When Pope Urban IV established the Feast, however, he appointed St. Thomas the Angelic Doctor to compose the new Office according to the Roman rite, in place of Juliana's, which she had adopted to the ancient liturgy of France.

The "Sequence" of the Mass today, that is, the special hymn sung immediately after the Epistle of the Mass, shows forth not only the enthusiasm and love of the Church for this Life-Giving Bread, but also shows the wonderful talent of St. Thomas for grasping and expressing so solemnly and beautifully the spirit of the Church on this Feast. Unfortunately, space does not permit us to give you the English translation of this "Lauda Sion." The chant of this Sequence is written in a tone which unfailingly stirs the soul to acknowledge the triumphant victory of the Sacrament of Love over the hearts of men.

Atheists are those who deny the existence of God.

Rationalists are those who believe only the truths that can be explained by reason.

If you do your duty
And do it well enough,
You'll find life sweeter
Than a cream-puff! —A. F. K.

FIRST SUNDAY OF JUNE MONTH OF THE SACRED HEART OF JESUS.

Margaret Mary Alacoque one day during the Octave of Corpus Christi was praying devoutly before the Blessed Sacrament. Our Divine Savior appeared to her, showed her His Heart burning with love, and said, "Behold this Heart, which has so loved men that it has spared nothing, even to exhausting and consuming Itself in order to testify Its love. In return I receive from the greater part only ingratitude, by their irreverence and sacrileges and by the coldness and contempt they have for Me in this Sacrament of Love. And what is most painful to Me is that they are hearts that are consecrated to Me. It is for this reason I ask thee that the First Friday after the Octave of Corpus Christi be set aside as a special Feast to honor My Heart by communicating on that day and making reparation for the indignity that It has received. And I promise that My Heart shall open to pour out abundantly the influences of Its love on all that will render Me this honor or procure such honor for It."

Margaret obeyed, but met with opposition everywhere, until she became mistress of novices. She, by the help of the Sacred Heart, animated her novices with this devotion, but such did not satisfy her zeal. At last the other nuns were won over, then the devotion spread to the neighboring dioceses. Pope Clement XIII made a rigorous examination of the whole affair and declared the Feast of the Sacred Heart should be solemnly celebrated throughout the Catholic world on the First day after the Octave of Corpus Christi.

Good manners must have a solid foundation in kindness and self-control. To be genuine they must be the fruit of sincerity and good-feeling, and their exercise must be in conformity with the working of these qualities in the heart. No art can successfully counterfeit true elegance of manner and deportment. To be real they must have roots deep below the surface, in the soul and heart.

LIBICAN LETTER BOX

Another letter is very consoling, because it shows a new side of Libica. The writer emphasizes the spiritual power which he finds in Libica, apart from its service as a guide to religious instruction.

ST. VICENT'S SANITARIUM
Santa Fe, New Mexico
Dec. 13, 1927

Rev. Dear Father:—

Your idea appeals to me very much. I do have to teach catechism and religion to our orphans and this seems what I have been striving for, without realizing that all three subjects could be so beautifully harmonized into "Libica". Please tell me more about it. I am still unable to do much work in my weakened condition. It will be, however, storing up for the future, I hope, and even though I should never recover, the idea is a practicable one to follow, even if only for the spiritual fruit it contains.

Yours very sincerely,
REV. MOISET HEBERT

Christian Doctrine in being stripped of its liturgical setting, and Biblical background, has suffered in being made as dry as dust, cold as logic, unintelligent as mathematics and burdensome as a mere task. Libica endeavors to reproduce those elements which of old made religious teaching run more in harmony with that living method which good mothers employ, whose children are versed in the rudiments of religion before undertaking the task of memorizing stereotyped answers, stripped of all sentiment and bare of every interest. People are interested in snow in winter, roses in summer, in colored leaves in autumn is abroad and in wild flowers when the spring arrives. Libica takes the hint from human nature, serves the teachings of the Church when the Church chants and acts these teachings, repeating the same teachings every year the Church never tires her children never tires herself, just as little as the eye or roses tire the eye.

REV. HENRY BORGMANN
7 S. Wolfe St., Baltimore, Md.

No Drop

Wanted: Man to make ball ascension—one who never a drop before.—Louisville Sa

Tour Offerings for 1928

From New York, July 2

A Vatican Cruise of the Mediterranean including a Pilgrimage to Rome and a Tour of Europe. First Class accommodations throughout.

Regina Maris Travel Club Tour By the Popular Tourist Cabin Sailing from New York July 7th 7 Countries $675, Featuring ROME, LOURDES, LISIEUX

Write for programs
BECCARI CATHOLIC TOURS INC.
1007 Times Bldg. New York N. Y.